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CORRESPONDENCE
THE KEY TO
CAUSATION AND REVELATION

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CORRESPONDENCE

THE KEY TO

CAUSATION AND REVELATION

Four Lectures

DELIVERED AT

THE NEW CHURCH COLLEGE
LONDON

BY

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To
MY BELOVED FRIEND THE VENERABLE
LEO H. GRINDON,
WHOSE TREATISE ON
"LIFE, ITS NATURE, VARIETIES, AND PHENOMENA,"
READ IN YOUTH,
GREATLY CONDUCTED TO LATER STUDIES OF
FUNDAMENTAL SPIRITUAL LAWS,
I AFFECTIONATELY DEDICATE
THESE LECTURES

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I

**CORRESPONDENCE THE UNIVERSAL LAW
OF CAUSATION**

I

CORRESPONDENCE

THE UNIVERSAL LAW OF CAUSATION

A COURSE of lectures addressed to New Church students will properly assume that, as the result of prayerful, patient investigation, they have satisfied themselves that its Writings include, and pre-eminently unfold, teachings of the Divine Word. It would be possible to set forth the principles we are about to advance in terms familiar to present-day students of Philosophy and Theology, and so to avoid any repellent effect due to a new, and highly technical, terminology. But since our primary purpose is to aid the student of those Writings, we shall mainly present the teaching in their own words. Our effort can only result, at the best, in a summary and imperfect view of the very comprehensive subject selected. Yet we hope, by re-stating many well-known truths, and presenting others less familiar, in a new order and new relations, to contribute somewhat towards the comprehension of a supremely important doctrine.

The New Church is in possession of the key alike to Philosophy, "the universal science which aims at an explanation of all the phenomena of the universe by ultimate causes" (Ogilvie), and to Theology, "the science which treats of God and man in all their known relations to each other" (*Ibid.*). Her doctrine of Correspondence explains all Causation, including the origin of Revelation, whence is derived all knowledge of such relations.

No doctrine fulfils a wider or more important use in our system than Correspondence. New Church philosophy has

two fundamental principles. Its first is, that all phenomena are ultimately traceable to God, the First Cause. In this it differs not from other systems of philosophy, the materialist alone excepted. It has been well said, "A First Cause, in the sense of a self-moved mover, has been recognized by philosophers, from Plato to Hegel, as a positive notion, not an impotence of thought."¹ Its second principle, anticipated by no school, is that all is derived from that First Cause, and sustained by it, by *Correspondence*. If all things existed and subsist from a First Cause, they must do so by an outflowing from it. Thus there must be a communication of Itself to all things. Correspondence is the law of this communication. Hence we have a most general explanation of Correspondence in the following definition of that outflowing, which necessarily precedes inflowing into created things :—

"Communication by Correspondences is what is called Influx" (H. H. 207).

Within the wide range of being, and therefore of thought, the Divine existence stands alone as independent of Correspondence. How the universe originated; how life inflows from its only Source; how the unseen part of the universe is related to the seen; how the Divine will has been revealed to the finite understanding; can only be understood when Correspondence is understood.

All thoughtful and well-read New Churchmen recognize this, and have a strong hold on many details of the doctrine. If in our attempt to strengthen their grasp, we also place it within reach of any to whom it has been unknown, we shall esteem ourselves the more highly privileged.

A few words will be useful at the outset as to the course we purpose following.

¹ *Personality, Human and Divine*, p. 88.

In our present lecture, by a simple illustration or two, we shall demonstrate what Correspondence is, and shall show that it is indeed "the universal law of Causation," in that it accounts for all planes, degrees, or varieties of finite existence.

In the second, we shall trace the operation of the law in the things thus existent; from the Creator through the spiritual world to the natural; from man's spirit to his body, and to things which he produces; from the beginning through the ages, to the supreme event of all, whereby the First became also the Last.

Our third lecture will show what Inspiration essentially was, and how the same law which had governed the descent of Divine affections and thoughts into the ultimates of nature, provided for their clothing in Revelations suited to succeeding ages.

The last will show how the final and crowning Revelation is unlocked by the *knowledge* of Correspondences. It will aim at a clear statement of the means whereby that key was given, how we may get hold of it, and use it aright. Incidentally, we shall see a few of the principles of Correspondence, when formulated as a science—the science which opens that treasury of Divine Wisdom, which the Word is. We at once disclaim, however, any intention to furnish even the briefest summary of that science, or any kind of short-cut to the knowledge of Correspondences. Our aim is rather to show its reality and importance, and the only means of attaining a safe and adequate knowledge. In pursuing this course we shall have in view adequacy of treatment rather than brevity.

The word "correspondence" is used in the New Church, in a sense uncommon, yet having a high philosophic authority. It is the sense in which John Locke employed it in the following passage:—

"Words being but empty sounds any further than they are signs of

our ideas, we cannot but assent to them as they correspond to these ideas."

Here is recognition of the principle underlying our use of the word—the principle that effects *result from causes existing on a higher plane*—that the uttered word is the manifestation, or clothing, of the inward idea. Ideas and words belong to categories entirely distinct; the idea is purely mental, the word is physical; and the relation—which plainly is that of cause and effect—Locke here calls correspondence. No change possible to an idea can ever make it into a word; no word or words can become ideas; yet ideas are the causes of words, and words the effects of ideas. This, so obviously true as to words which flow from ideas, is equally true of *every* result flowing from will and thought, for—

"That which is the producing principle in the will and thence in the thought, differs in form from the action which is produced; for that action only represents that which the mind wills and thinks" (A. C. 5173").

Lord Bacon expresses this in the similar word "respondence." He saw the relationship between things on different planes, and wrote :—

"Neither are these correspondences mere resemblances (as men of narrow observation may possibly imagine). Hitherto this branch of science hath not been cultivated as it ought."

Here, then, is the sense in which we use "Correspondence." It expresses much more than resemblance, or comparison between things on the same plane. It does not mean, therefore, mere analogue or metaphor; still less is it an ambiguous term for evading difficulties, as the words "law" and "evolution" become with certain shallow thinkers.

We must understand at the outset that Correspondence is a law of the universe as fundamental as that of gravitation itself. We shall have occasion to speak of things

related according to it as *correspondences*, and of the knowledge and science of correspondences; but we must distinguish between these and Correspondence itself, as similar to the difference between the law of gravitation and the knowledge of it. Gravitation has ever been a radical force acting according to a definite law; it was but yesterday that Newton discovered and formulated its law. Correspondence is equally the law of a radical force, which has operated, and still operates, irrespective of man's knowledge of it.

In its widest sense we may define Correspondence as the relation between the First Cause, intermediates, and effects. The illustration from Locke takes an idea, which is but an intermediate, and words which are its effects. In our use of the word we go back to the First Cause, and take in all intermediates, on every plane.

This definition assumes the existence of more planes than the illustration recognizes, which only admits that the idea is on a plane higher than the clothing words. It will be needful to justify even this—much more the statement that there are others between the idea and the First Cause. It might be objected that, whilst the idea is the cause of the words, in the sense that pressure of ideas has produced language for their expression, ideas are still as much physical productions as are words. Huxley taught this when he traced a lecture down to so much protoplasm, derived "from the substance commonly called mutton," and spoke of the "subtle influences which would convert the dead protoplasm into living protoplasm, and transubstantiate sheep into man."¹ The brain, equally with the chest, throat, tongue, engaged in the production of that lecture, was dependent on nourishment, and its wear and tear could be measured in like manner. But was there not another force—of logic, of conviction, of love of knowing and imparting

¹ Lecture *On the Physical Basis of Life*.

—which could not be physically measured? Otherwise a long, loud argument were a strong one! Who does not see that the strength of an argument depends not on the physical strength that puts it forth, but upon the strength of determination to master the subject, and that of the truths presented to convince? “Mental changes are recognized as correlatives of cerebral changes” says Spencer—we would say that the cerebral changes *correspond* to the mental, for the mental are their causes.

But when we have traced language to will and understanding, not themselves brain though using brain, we have reached a plane distinctly brain’s superior. Yet we have not, in the idea, reached the real cause of the speech. By common consent the movements of will and understanding do not always, if ever, originate in our own consciousness. Impulses good and evil come upon us; thoughts worthy and unworthy enter the mind. Processes go on beyond consciousness before manifestation therein. Some psychologists refer them to an inner self, working independently of our volition; though since they wot not how that wondrous working is produced, they offer no theory as to their causation. Thomas Hobbes put the difficulty, as it applies to the freedom of the will, with great force:—

“The question is not whether a man be a free agent, that is to say, whether he can write or forbear, speak or be silent, according to his will; but whether the will to write, and the will to forbear, come upon him according to his will, or according to anything else in his own power. I acknowledge this liberty, that I can do if I will: but to say, I can will if I will, I take to be an absurd speech.”

Our philosophy recognizes the difficulty and solves it thus:—

“No man, spirit, or angel can will and think from himself, but from others, nor can these others will and think from themselves, but all again from others, and thus each from the First of life which is the Lord” (A. C. 2886).

This solution is in harmony with that of Divine Revela-

tion, which teaches that we are subject to influences from spiritual, unseen intelligences, where it tells us of men "tempted of the devil," or affected by "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14).

Now, as there is Correspondence between ideas and words, thought and speech, will and action, so is there between the suggestions of spiritual attendants and our ideas, their influence and our emotions. Those beings are on a plane higher than the will and understanding which they affect. But, as it is impossible rationally to explain the impulses that move us as originating in ourselves, it is equally so to account for theirs. And we are thus led to recognize a plane where these actually *originate*—the First Cause. So, then, we have the material plane of speech and act, the mental plane of idea and will, the spiritual plane of outside, suggestive influence—

"The great Intelligences fair,
That range above our mortal state—" ¹

and the Divine plane in God Himself. As words correspond to ideas, so do our ideas to the thoughts of attendant spirits, and those of good spirits even to Divine ideas. All this is affirmed in a luminous passage of our philosophy :—

"There is a correspondence of sensual things with natural ; there is a correspondence of natural things with spiritual ; and of spiritual with celestial ; and finally there is a correspondence of celestial things with the Divine of the Lord—thus there is a succession of correspondences from the Divine to the last natural " (A. C. 5131).

These distinct planes, or, as our philosophy terms them, "discrete degrees" are shown to be the means of communication between the First Cause and all effects, in the following :—

"As there does not exist anything that can subsist from itself, but

¹ *In Memoriam*, lxxxv.

from another, and this again from another, and, finally, from the First, and this by a connection of correspondences: it may hence be concluded by those who enjoy any extension of judgment, that there is a correspondence between man and heaven, and moreover between heaven and the Lord, who is the First" (A. C. 4044).

We have attempted this brief demonstration within a range which, being within our consciousness, should the more readily carry conviction. But the principle of causation so demonstrated is universal. As we shall have to apply it in other directions less experimental, it will be well to grasp the fact that no theory of causation that stops short of a First Cause can possibly be adequate. This has been so well put by Mr Illingworth, in the Bampton Lectures already quoted, that we cannot do better than cite what he has written:—

"Man cannot rest content with the mere spectacle of things, or procession of events, without wanting to know how they were made, and why they happen, or, in other words, their cause. And this instinctive craving for a cause is as active in the savage as the sage, being a necessary form of human thought, a way in which we are compelled to think by our very mental constitution. . . . We no longer regard thunder as the voice of God, or storm-clouds as His armies, or lightnings as His arrows, but as necessary results of an electrical disturbance, which, in its turn, is due to previous atmospheric conditions, that in their turn can be traced still further back in endless causal sequence. . . . We beg a very large question, if we describe this change as a substitution of material for spiritual causation, rather than an interpolation of stages, or secondary causes, between an effect and its first cause. For scientific or secondary causes are not causes at all, of the kind which our causal instinct demands; and, though it is the continuous pressure of the causal instinct which has led to their discovery, they only postpone, but do not satisfy, its need. For secondary causes are only antecedents, or previous states, of the phenomenon in question, pointing us back to more remote antecedents, or previous states. . . . Thus they call for explanation as much as the thing which they profess to explain, and are not answers, but only extensions and enlargements, of the original question. For the original demand of the causal instinct is, for a first cause, in the sense of something which shall account for the given effect, without need-

ing itself to be accounted for ; something which is not moved from without, and is, consequently, self-moved, or self-determined, from within.”¹

In harmony with this argument, and in solution of the difficulty it presents, we have the following weighty statement of our philosophy :—

“Those who do not deduce the creation of the universe, and all things thereof, by continual mediations from the First [Being or Cause] cannot do otherwise than construct broken hypotheses, divorced from their causes ; hypotheses which, when they are surveyed by a mind with a clearer and deeper vision of things, do not appear like houses, but like heaps of rubbish” (D. L. and W. 303 ; see also A. C. 2991, 4523).

We shall devote our remaining time to the brief consideration of a very vast question—the origin of the universe. We read :—

“None can form a just idea concerning the creation of the universe unless the understanding be brought into a state of perception by certain universal knowledges, [of which the fifth is] that there is a correspondence between those things which are in the spiritual world and those which are in the material world” (T. C. R. 75).

To understand the process we needs must see how the law of correspondence controlled the production of things between which and the First Cause communication could afterwards exist. It is obviously no answer to the problem of Causation to say that things resulted by, or from, Correspondence, unless we can show rationally *how* they resulted. This will anticipate the purpose of our next lecture—*The Law of Correspondence traced in Operation*—so far as its operation for the production of distinct planes, or “discrete degrees,” of substance is concerned, and will prepare the way for tracing the law throughout those planes, when existent, in our next.

Before so profound and grand a subject one stands awe-stricken, deeply conscious of the limitations of all

¹ *Personality, Human and Divine*, p. 84.

human thought, and especially of his own. Yet the Almighty has been pleased to reveal very much ; humility neither prevents research nor silences. We shall advance no speculations of our own, but, as we venture to believe, a fair statement, as far as it goes, of the wonderful disclosures given in the Heavenly Doctrines. That others may judge whether it is so, we shall give references for every important detail advanced.

The right starting-point is the end, or purpose, of the creation of the universe. It is stated in the Divine Word thus :—

“For thus saith Jehovah that created the heavens, God Himself that formed the earth and made it ; He hath established it, He created it not in vain, He formed it to be inhabited” (Isa. xlv. 18).

Use, not His own glory or pleasure, was the Divine purpose. What other or higher purpose could Divine Love and Wisdom have than—

“That there may be an eternal conjunction of the Creator with the created universe through subjects in which His Divine may be as in Itself, thus in which it may dwell and abide” (D. L. and W. 170) ?

The use to be served was a heaven from the human race :—

“The Divine Love, and hence the Divine Providence, has for its end a heaven, consisting of men who have become, and who are becoming, angels, to whom the Lord can give all the blessings and happiness of love and wisdom” (D. P. 27).

Every step in the process regarded *forms of use* conspiring to that great end ; to attain which—

“The Lord from eternity, who is Jehovah, created the universe and all things thereof from Himself and not from nothing” (D. L. and W. 282).

For “out of nothing nothing comes” ; and the First Cause must contain all that thence results. So the apostle declares for “One God and Father of all, who is above all, and through all, and in you all” (Eph. iv. 6).

Our first step from this supreme end or purpose, is to realize how it stands related to things produced. On this the following instructs us :—

“There are three things which exist in every created thing, as well in the greatest as in the least,—end, cause, and effect. A created thing in which these three are not is not possible. In the greatest, that is in the universe, these three exist in the following order: in the sun, which is the first proceeding of the Divine Love and Wisdom, is the end of all things, in the spiritual world are the causes of all things, in the natural world are the effects of all things” (D. L. and W. 154).

The relationship of these, and the communication of the higher with the lower according to Correspondence, is further explained thus :—

“To the intent that the end, the cause, and the effect may follow in order, and act as a one, it is needful that the effect should correspond to the cause, and the cause to the end. Nevertheless, the end does not appear as the cause, nor the cause as the effect: for in order that the end may produce the cause, it must call in administering means from the region where the cause is, by which means the end may make the cause; and in order that the cause may produce the effect, it must also call in administering means from the region where the effect is, by which means the cause may make the effect. These administering means are the things which correspond; and since they correspond, the end may be in the cause and accomplish the cause, and the cause may be in the effect and accomplish the effect, consequently the end by the cause may accomplish the effect” (A. C. 5131).

It will be understood, then, that when we speak of the creation of the universe we include in that term not only “the things which are seen” and “are temporal” (2 Cor. iv. 18), but also the things which are not seen.

A summary statement of the process of creation will serve as an outline, wherein later to insert details :—

“All things are from Jehovah God, by means of the sun of the spiritual world, which immediately encompasses Him, and consists of that substance which has proceeded from Him, the essence of which is love. Out of that sun, by means of its heat and light, the universe from the firsts to the lasts thereof has been created. . . . It is important to

know that one thing has been formed from another, and that hence were produced degrees, three in the spiritual world and three corresponding to them in the natural world, and as many in the passive [matters] of which the terraqueous globe consists. . . . Through these degrees it has come to pass, that all posterior things are receptacles of prior, and these of still prior ones, and so, in order, the receptacles of the primitives, of which the sun of the angelic heaven consists; and thus that finite things are receptacles of the Infinite" (T. C. R. 33).

Use, the great purpose or end in the Divine Mind, produced substantial forms into which it could descend, as at the first ideas produced forms in language by which they could come forth as words. Just as the word is distinct from the idea, and has nothing in common with it, so these forms were distinct from God, having been "deprived of all that is Divine in Itself" (D. L. and W. 305).

Of these finite forms the first, as already stated, was a spiritual sun:—

"God first bounded His infinity by the substances emitted from Himself, whence the proximate sphere of His glory, which constitutes the sun of the spiritual world, exists" (T. C. R. 33).

"That sun is not the Lord Himself, but from the Lord" (D. L. and W. 86).

It was the first effect from the First Cause, and thus was in correspondence with God, because it was "the Divine Love and Divine Wisdom proceeding" (D. L. and W. 86). Its heat and light *were* the Divine Love and Wisdom existing out of their Subject, and thus adapted to the finite, as the heat and light of our sun, existing outside of it, are accommodated to reception throughout the solar system. Thus use, originating in the Divine Love and Wisdom, produced its first corresponding form in a sun that could be the means for that use to descend yet lower; and—

"The Lord created the universe and all things belonging to it by means of the sun which is the first proceeding of the Divine Love and the Divine Wisdom" (D. L. and W. 151).

It is, therefore, no mere flight of poetic fancy which, in the Divine Word, represents "the Lord God" as "a sun and shield" (Ps. lxxxiv. 11), and as "the Sun of Righteousness" (Mal. iv. 2). As our sun is His vicegerent among the material things of the solar system, so is there a Grand Central Sun of the spiritual universe, as the first of finite things, and therefore the first correspondent and fittest representative of the Creator.

The next effect was the production, from the spiritual sun, of the atmospheres of the spiritual world. These three—

"Spiritual atmospheres are discrete substances, or least forms, originating from that sun" (D. L. and W. 174).

"And because the atmospheres decrease in their progression downwards, it follows that they become continually more compressed and inert, and at length, in the last resort, so compressed and so inert, that they are no longer atmospheres, but substances at rest" (D. L. and W. 302).

These atmospheres thus "at rest" constituted spiritual substance, as those of the material sun constitute material substance; or, to be more precise, the former are substantial, the latter material. They formed a substantial, spiritual world; for, that the spiritual world had independent, substantial existence before there were inhabitants for it is evident from the foregoing teaching. This is further proved by the fact that, even now, the larger part of it has such existence; for we are told that:—

"The extent of heaven not inhabited is so vast that it could not be filled to eternity, even if there were many myriads of earths, and as great a multitude of men in each as there is in ours" (H. H. 419).

The spiritual world, then, is *not* the outcome of the spiritual states of its inhabitants: it was the outcome of the Divine states, and had its appropriate form, through the spiritual sun and its atmospheres. Its substances do indeed take their *form* from the states of spirits and angels *where they*

are, and do so instantly. Even the substances of the natural world in large measure take theirs from our states, though very gradually. In each case, however, substance must be in existence in order that it may change its form.

Hence the New Church Writings have no sympathy with those whom they speak of as "the visionaries called idealists" (D. P. 46). Whilst accepting as a truism that we know absolutely nothing of substance *per se*, and that our knowledge of it is limited to sensations within our own consciousness, our philosophy unhesitatingly teaches the existence, in both worlds, of substance external to and independent of, our own states; substances—so far at least as matter is concerned—wherein inhere the qualities which consciousness cognizes.

The purpose of creation, however,—that there should be recipients who should "elevate themselves to the Creator as of themselves, and conjoin themselves with Him" (D. L. and W. 170)—could not be attained in a spiritual world. Only—

"In the *ultimates* all things may be fixed, stated, and constant, and on this ground existences may come forth that shall be perennial and ever-during. . . . The terraqueous globe, in which, upon which, and about which, such things exist, is as a basis and firmament; for it is the last work, the *ultimum opus*, in which all things end and upon which they rest" (D. L. and W. 165; see also H. H. 315).

The reason of this is the difference in character between spiritual and natural substance. We shall see in our next that spiritual substance is responsive, and adaptable to the states of those in its world; hence that it does not *resist*. Its forms vary with their changes in heart and mind. Yet, for the formation of character, resistance to inward states is absolutely essential; and it results, as every one knows, from the fixity and irresponsiveness of material substance. This is evident from the following:—

"The substances of the natural world from their nature re-act against the substances of the spiritual world; for the substances of

the natural world in themselves are dead, and are acted on from without by the substances of the spiritual world, and those substances which are dead, and are acted on from without, from their nature resist, and so from their nature re-act " (D. L. and W. 260).

As an intermediate for the production of this necessary ultimate, the sun of the natural world was "created through the living sun by the Lord" (D. L. and W. 164). To see that Correspondence was the law of Causation here, we have but to see that the end, purpose, or use which had clothed itself in the spiritual sun, put on as an outer garment, so to speak, the material sun :—

"All things [in the spiritual world] are substantial and not material ; and material things derive their origin from substantial things. . . . Matters have originated from substances" (T. C. R. 694).

But how? We are answered :—

"Substantial things are the beginnings of material things : what else is matter than a congregating of substances?" (T. C. R. 280).

Here we must briefly treat on the nature of those "discrete degrees," of which we have already had a demonstration ; for without knowledge of them we shall not understand how one plane of substance originated from another. We must also see the difference between "discrete" and "continuous" degrees. We are told that—

"Nothing of cause in its truth can come to be known without a knowledge of degrees of both kinds" (D. L. and W. 188).

"Without a knowledge of these nothing can be known . . . about the difference between what is spiritual and what is natural ; therefore nothing about correspondence" (D. L. and W. 185).

We read further :—

"Continuous degrees are called decrements or decreasing from grosser to finer, or from denser to rarer ; or rather, as it were increments and increasings from finer to grosser, or from rarer to denser ; just like the stages of light to shade, or of heat to cold. But discrete degrees are entirely different : they are as things prior, posterior, and

postreme, or as end, cause, and effect. These degrees are called *discrete* because the prior is by itself; the posterior is by itself; and the postreme by itself; and yet taken together they make one. The atmospheres from the highest to the lowest, or from the sun to the earth, the ethers and the airs, are discreted into such degrees; and they stand as simples, as congregates of these, and again as congregates of these, which, taken together, are called a composite" (D. L. and W. 184).

This universal mode of formation according to discrete degrees by congregation or composition is illustrated by examples, thus :—

"It is known from ocular experience, that every muscle in the human body consists of least fibres, and that these put together in fascicles present larger fibres, which are called motor fibres, and that out of groups of these exist the compound called a muscle. It is the same with the nerves; in them from least fibres larger fibres are formed, which appear as filaments, and these massed together form the nerve" (D. L. and W. 190).

Applying this principle to the "congregating" of spiritual substances for the formation of natural matters, the Rev. Jas. F. Buss has the following luminous words ;—

"It seems to mean that myriads of the simpler and rarer particles of the higher degree are massed together, to form each of the massed and grosser particles of the lower degree; and this massing and coarsening is attended by a smothering, as it were, of the subtler of the powers by which the higher degree was characterized, and a relative diminution of its activity and heat, and an abstraction of life."¹

Such is the explanation given by our philosophy of the origin of matter, of which the first form was, obviously, the first of material suns. As to the nature of solar substance we are told :—

"The sun of this world consists of created substances, the activity of which produces fire" (T. C. R. 472).

We have no explanation as to the precise nature of those

¹ *Home Reading Union Magazine*, vol. 1896, p. 73.

substances or of their activity; very doubtful is it if we could understand it, were it given. But this supplies the link whereby, in thought, we can trace that correspondence. As a use served by the spiritual sun was creation of spiritual substance from its atmospheres, so the use corresponding to it was the creation of material substance from solar atmospheres.

The next step is to trace the origin of material substance from the atmospheres. It is done for us in the following :—

“The atmospheres decrease in their progression downwards, and become continually more and more compressed and inert, and at length in the last resort, so compressed and so inert, that they are no longer atmospheres, but substances at rest, and, in the natural world, fixed substances, like those in the earth which are called matters” (D. L. and W. 302).

That substances or matters such as those in the earth have been produced from the sun’s atmospheres is, of course, admitted by men of science.

These matters, whether in the sun, its atmospheres, or in the earth, are so compressed and inert as to be actually dead :—

“As the sun of the natural world is pure fire [from which the all of life has been abstracted—see No. 157] and hence is dead, therefore also the heat proceeding from it is dead. The atmospheres also, which are called ether and air, and which receive and carry down in their bosom the heat and light of the sun, are dead” (D. L. and W. 158).

And here we reach the ultimate—the lowest of creation—from which ascent begins. Here is the inert, mineral base affording fixed conditions,—conditions alone adequate for the production of man, and the development of human character.

Whence, then, should come the impulse towards ascent, through the vegetable and animal kingdoms, to man, the

crowning work of the Creator? It came, necessarily, from the Lord as the First Cause :—

“The effort towards vegetating, and thus towards performing uses, is the last of the Divine in created things” (D. L. and W. 61).

But it came from Him through the atmospheres of the spiritual sun :—

“For the substances and matters of which earths consist are the ends and terminations of atmospheres which proceed as uses from the spiritual sun. And because they are from that origin, and their congregates are held together in connection by the circumpressure of the atmospheres, it follows that from this ground they get a perpetual effort to produce forms of uses. The very quality of being able to produce they derive from their origin, which is that they are the last or ultimate things of the atmospheres” (D. L. and W. 310).

“Substances and matters . . . are the ends or terminations of atmospheres whose heat has ended in cold, their light in darkness, and their activity in inertness ; but still they have brought, by continuation from the substances of the spiritual sun, that which was there from the Divine, which was the sphere encompassing God-Man, or the Lord” (D. L. and W. 305).

“Unless they were so engirded the earths could not have been stirred into activity, and could not have produced the forms of uses which are plants, or the forms of life which are animals ; nor could have supplied those matters through which man exists and subsists” (D. L. and W. 158).

Because the Divine Being had produced such successive degrees or steps whereby He might influence all things, even to the lowest, we are told :—

“There is nothing so inert and dead as to be totally devoid of working power. Even out of sand a nature breathes which contributes aid to producing something, and therefore to effecting something” (D. L. and W. 172).

The next step upward is shown us in the following :—

“The first production from these earths, when they were still fresh and in their simplicity, was the production of seeds ; the first effort in them could not be any other” (D. L. and W. 312).

A further step—this time to the beginning of animal life—is shown us thus :—

“As there is an effort of the minerals of the earth towards vegetation, so is there an effort of the plants towards vivification ; hence insects of various kind corresponding to their odoriferous exhalations. This does not arise from the heat of the sun of this world, but through that heat from life according to the recipients” (D. L. and W. 62).

The truth that natural heat and light are not the real cause of this upward striving, and that which is their proper part in the process, is insisted on :—

“Let it be known that the heat, light, and atmospheres of the natural world conduce absolutely nothing to this image of creation, but only the heat, light, and atmospheres of the sun of the spiritual world : these . . . clothe it with the forms of the uses of the vegetable kingdom. The heat, light, and atmospheres of the natural world only open seeds, maintain their shoots in expansion, and put upon them matters which fix them ; but not by any forces from their own sun, which viewed in themselves are null, but by forces from the spiritual sun by which they are perpetually driven to these things. . . . The image of creation is spiritual, but in order that it may appear and afford use in the natural world, and may stand fixed and be lasting, it must be materiated, that is, filled in with the matters of the world” (D. L. and W. 315).

Having seen the law of Correspondence operative in producing the spiritual and natural suns, their atmospheres, and thence substances and matters ; and seen, moreover, that the Divine purpose of use was thus brought down at last to the lowest possible plane ; we shall easily see that the higher things successively based on that plane were forms correspondent to that Divine purpose or use. In them Divine affections and thoughts were clothed ; their life and quality were thence ; just as ideas are clothed in words, and from them words have their life and quality. So the Writings tell us :—

“God is Love itself and Wisdom itself, and the affections of His Love are infinite, as are also the perceptions of His Wisdom, of which all and every object that appears on the face of the earth are corre-

spondences. Hence come birds and beasts, trees and shrubs, corn and all sorts of grain, with herbs and grass of every kind. . . . Since He is Omnipresent, such correspondences of the affections of His Love and Wisdom exist throughout the whole natural world" (T. C. R. 78).

An angel thus explained to Swedenborg the doctrine of heavenly science that all things on earth originated from correspondence with the Divine affections and perceptions, and proceeded to state, very definitely, the precise nature of that origin, by contrasting it with the origin of similar forms in his own spiritual world :—

"The only difference is that in our world such things are created by God instantaneously, according to the affections of the angels ; whereas in your world they were created in like manner at the beginning"—

that is, *instantaneously*, not, however, according to the affections and thoughts of the angels—when, as yet, there were none—but according to those of the Lord Himself. To continue :—

"But it was provided that they should be renewed successively by propagation from one another, and thus that creation should be continued. . . . Hence it is that all those objects in your world are fixed, and are also constant in their yearly return" (T. C. R. 78).

From what has been adduced it is plain that *development* is an indubitable doctrine of our spiritual philosophy, as well as of natural science. We have seen the Creator devolving from Himself degrees or planes, to the lowest possible, and then developing from that successively higher forms. As to the modern version of that doctrine known as "Evolution," so far as it attempts to trace all life not from a living First Cause, but from one—unaccounted for—primordial living substance, it imposes on our causal instinct. It offends rationality by offering a theory like an inverted pyramid. Distinct forms originated by the infilling of a Divine purpose, or use, with matter. It has never yet been proved that one species has been evolved from another. • Until it is proved, it is an adequate interpretation of

our philosophy, that all species were originally created "instantaneously." If science demonstrates what at present it only assumes, a wider interpretation will be called for, and our philosophy will be quite able to offer it. There are infinite affections and thoughts in the Divine Being, far more than can possibly be ultimated in all species, or in all demonstrable variations, all which therefore are referrible, not merely to natural selection and the survival of the fittest, but to corresponding causes in the First Cause, ultimating themselves in such variations.

We have now seen that—

"Creation began from things highest or inmost, because from the Divine, and proceeded to ultimates or extremes ; and that then it first subsisted. The ultimate of creation is the natural world, including the terraqueous globe, with all things which are upon it" (L. J. 9).

We reach now the final step, the crowning work of all, the realization of the great end, so wondrously conceived and so patiently pursued :—

"When these were finished, then man was created, and into him were collated all things of Divine order, from first things to ultimates. Man was created last, and what is created last becomes the basis of all that precedes" (L. J. 9).

Here also we reach the link that completes the circle, and conjoins the Creation with the Creator :—

"All has been created finally for the sake of man. Wherefore the uses of all things which are created, ascend by degrees from the last things to man, and through man to God the Creator, from whom they are" (D. L. and W. 170).

"For out of the ground, by the Lord the Creator, forms of uses are continually raised in their order up to man, who, as to his body, is also from the ground. He, man, is next elevated by the reception of love and wisdom from the Lord ; and that he may receive love and wisdom all means are provided : and he has been so made that he *can* receive, if only he will" (D. L. and W. 171).

We may now summarily trace the law of Correspondence in operation for the *creation* of the universe. The first emanation from the Creator, and the first of finite things, was the spiritual sun, in correspondence with Him because it was the first effect, or descent, of His Love and Wisdom. From it proceeded atmospheres, in correspondence with it, because its next effect. These at rest formed the substances of the spiritual world, which corresponded with the spiritual atmospheres, because their effect, and responsive to them. From the spiritual or living sun the material or dead sun originated, to fulfil upon a lower plane corresponding uses—the production of atmospheres. These natural atmospheres, in their plane serving similar uses, corresponded to the spiritual atmospheres, because originating from them through the natural sun. From these lowest atmospheres, the mineral kingdom resulted. The descending chain of effects from the First Cause ended therein. But it was a chain along which the Divine, in ever-lower adaptation, passed down to the last, and by which it could be present even in the grain of sand, that from it might begin the ascending series, finding its summit in man, through whom all beneath him could return to God. By means of each plane the Lord put off from Himself the next beneath it; and, therefore, between the entire series ran Correspondence as the connecting medium, or the universal law of Causation.

We shall conclude our present study with one of those prose-poems in which the Writings of our Church abound. For such as grasp the philosophy on which we have this evening dwelt it is no mere flight of fancy, but simple, sober common-sense :—

“Hence it is, that all and each of the things contained in the universe represent the Lord’s Kingdom, insomuch that the universe with its heavenly constellations, with its atmospheres, and with its three kingdoms, is nothing else but a kind of theatre representative of the Lord’s glory which is in the heavens : in the animal kingdom, not only men,

but also each particular animal, even the least and commonest, is thus representative; even the worms which creep on the ground, and feed on the leaves of plants; these, when the time of their nuptials approaches, immediately become chrysalises, and presently are furnished with wings, and thereby are elevated from the ground into the atmosphere, which is their heaven, where they enjoy their delights and freedom, sporting one with another, and feeding on the choicest parts of flowers, laying their eggs, and thus providing for posterity; and on this occasion, in consequence of being in the state of their heaven, they are also in the fulness of their beauty: that these things are representatives of the Lord's Kingdom may be obvious to everyone" (A. C. 3000).

"FOR THE INVISIBLE THINGS OF HIM FROM THE CREATION OF THE WORLD ARE CLEARLY SEEN, BEING UNDERSTOOD BY THE THINGS THAT ARE MADE" (Rom. i. 20).

II

THE LAW OF CORRESPONDENCE TRACED IN OPERATION

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IN our last we reached the conclusion that "The visible universe is nothing else but a theatre representative of the Lord's Kingdom, and this latter is a theatre representative of the Lord Himself." (A. C. 3483). We have seen this from our study of the law of Correspondence in the *production* of the universe, and shall find further confirmation of it as we trace the law in operation among created things.

A most general view of this operation contemplates the descent of Divine Omnipotence into that force which, in nature, stands as the correlative of matter. To effect His purposes in the ultimate creation, God puts this forth—one force in many modes. Is not that of gravitation correspondent to the might of the Divine Providence which, although every human being has his own place and motion, yet maintains supreme control throughout the spiritual universe? Is not the centripetal force the outcome among material things of that form of Omnipotence by which the Lord is ever striving to draw all men unto Himself? Does not the centrifugal force parallel that measure of Divine power given to be our very own, whilst we pursue our paths, yet never to break from His firm constraint? As planets revolve on their axes, not by their own power, do not we revolve upon the axis of freewill—a freedom momentarily given from His own Infinite store? The

student of physics might greatly extend these illustrations ; but our task urges onward to aspects of our theme if more prosaic we trust not less interesting.

Tracing this law of Correspondence in operation, we shall have a long journey together. We hope that rapidity of movement, through very varied and changeful scenery, will ensure us against weariness. As it will help us if we know what to look for as we pass along, let us mark out an itinerary. First, we must see something about Influx in general, how it descends from the Lord to the lowest things, holding together or animating substantial existences, in each degree, which are representatives of the affections and thoughts in the higher degrees. Then we must see how things made by man come under the universal law. We must also consider results of man's introduction of evil, the consequent provision of "particular" influx, and the origin of another class of representatives, introducing us to the Israelitish representative economy. A natural transition will be to the nature of miracle, and its opposed forms of magic and phantasy. We shall then see that the failure of the Jewish ritual as a means of conjunction necessitated the Lord's Coming ; and, with a brief glance at its nature and immediate consequences, we shall reach our distant goal.

In our last we set forth the teaching of our philosophy as to the Creation from God by God of all finite forms. We saw that they were produced by successive descents from Himself—uses originating in His Divine Beneficence providing for themselves, through the Divine Wisdom, substantial existences. We traced this process to the ultimates of matter, and we saw how those ultimates constituted the base on which might rest a series having life, with man at its summit, whose character could only be developed among such fixed conditions. Upwards through the three kingdoms, uses then returned through him to the Creator. We

have thus seen how the great end of creation was secured—inhabitants for the spiritual world, to constitute there “a heaven from the human race.”

The chain thus completed, a new line of descent existed. When there were men in whom His life could dwell, it could flow from God into them. This inflowing of Divine life is according to the law of Correspondence:—

“Communication by correspondence is what is called influx” (H. H. 207).

“Influx takes place by correspondence, and cannot possibly do so by continuity” (D. L. and W. 88).

Our present subject, therefore, will necessarily deal in large measure with Influx, and we must grasp, at the outset, the very general truth that Divine life does not flow immediately from its Source into even the highest of angels:—

“It cannot possibly be received by any living substance which is finite, thus not by any angel; wherefore the Lord created successive [degrees] through which as media the Divine Life proceeding immediately might be communicated. . . . The first two [degrees] are above the heavens, and are, as it were, radiant belts from a flaming [substance] and encompass the sun which is the Lord. Such is the successive order even to the heaven nearest to the Lord, which is the third heaven, where are those who are innocent and wise” (A. C. 7270).

These receive the influx immediately from the spiritual sun, mediately from the Lord through it. The passage runs on:—

“From this they are continued successively even to the last heaven, and from the last heaven to the sensual and corporeal [degree] of man, which receives the influx last. From these considerations it appears that there are continual successions from the First, that is, from the Lord, even to the last things which are with man, yea, to the last things which are in nature” (A. C. 7270).

We learn from the foregoing, that the influx which had hitherto descended through the spiritual atmospheres—

which, in our last, we learnt were present from the spiritual sun even in grains of sand, giving them an effort towards uses—descended, when men were created, innocent and wise, into them and through them downwards. When these men formed the first of heavens—the celestial or heavenliest heaven,—the influx passed through that to all beneath, and so “to the last things which are with man, yea, to the last things which are in nature.”

Our first purpose is to trace the descent of this influx of Divine Love, Wisdom, and Power adapted to finite recipients, according to the law of Correspondence, down the series thus provided :—(i.) Through the heavens to the world of spirit :—(ii.) Hence to man, even to the last things of his body :—(iii.) Into things made by man.

(i.) We recall the important principle :—

“The universal kingdom of the Lord is a kingdom of ends and uses. . . . All things and every thing flow forth from that sphere and are ruled by it” (A. C. 3645).

This sphere proceeds from the Lord, because ends and uses are of His very nature. Its first effect in the heavens is to dispose them into a form correspondent with the Divine Form. We read :—

“The universal heaven is so formed as to correspond to the Lord as to His Divine Human” (A. C. 3624).

“The Grand Man, in respect to man, is the universal heaven of the Lord ; but the Grand Man, in a supreme sense, is the Lord alone, for heaven is from Him, and all things therein correspond to Him” (A. C. 3637).

“All who come into heaven are organs or members of the Grand Man” (A. C. 3631).

“Hence all situations in heaven are determined in respect to the human body, according to positions from it” (A. C. 3639).

We refer to this arrangement summarily here ; later on we shall see it better in the light of a concrete illustration. Every angel has such use and place, that he may receive

inflowing life suited to his state; and, by incorporation into a particular society, become a channel through which life may flow into man's organic forms, spiritual and natural. Moreover, only by such an arrangement can the great end of universal harmony and use be served. Were each seeking to discharge all uses, and all each use, nothing but confusion, with loss of efficiency, could result. The apostle Paul knew of this arrangement, so far as it affects the Church on earth, and wrote :—

“The body is not one member, but many. . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. God hath tempered the body together . . . that there should be no schism in the body; but that the members should have the same care one for another. And where one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular” (1 Cor. xii. 14, 17-20, 24-27).

Divine Life flowing into the heavens is therefore received by each angel “according to his several ability.” The first link in the chain of Correspondence from the Lord by the spiritual sun is with “the inmost heavens,” where—

“The affections of good and truth from the Lord appertaining to the angels are what constitute their life and their happiness” (A. C. 10,276).

We shall now see how, under the law of Correspondence, “affections of good and truth from the Lord” form to themselves substantial existences there, and elsewhere in the spiritual world.

We learnt in our last that, “in the beginning” all things on earth were “created by God instantaneously” (T. C. R. 78), being correspondences of the affections of His Love and Wisdom. In a similar way, in the heavens, distinct forms originate from Him through the angels :—

"The interior things which belong to the affections and resultant thoughts of the angels are clothed, when they pass to the sight of their eyes, in forms such as appear in the heavens ; and as they are visible they are called appearances, and are said to correspond ; and they are real because from creation." (A. E. 553).

"The appearances which exist from this origin in heaven are called real appearances, because they really exist" (H. H. 175).

"All the things which you have seen [said the angels] are correspondences, agreeable to the affections of love in the angels who dwell in the neighbourhood" (T. C. R. 78).

"Since all things which correspond to the interiors also represent them . . . they are called representatives, and since they vary according to the interior states of the angels they are called appearances ; although all the objects which appear before the eyes of angels in heaven, and are perceived by their senses, appear, and are perceived, in as lively a manner as those which are in the earth appear to men, and indeed, much more distinctly, clearly, and perceptibly" (H. H. 175).

The angels illustrated the fixity of these things, and the effect of change in the interiors upon objective realities, thus :—

"The things which are in our houses, and serve us for necessary uses, constantly remain there ; but in the eyes of such as wander from one society to another, they are changed according to consociation" (T. C. R. 78).

Let us forever dismiss every notion that the scenes of the spiritual world are mere dissolving views : they are substantial and abiding, changing only with general changes of state.

The things which result from the interiors of angels of the inmost heaven, and therefore represent them—

"Immensely exceed in perfection, in delight, and in happiness : . . . These representatives are the things of which it is said that no eye has ever seen such things ; if anything also were to be said concerning them, it would exceed human belief" (A. C. 10,276).

These extracts give the general principle governing all substantial existences in the spiritual world. Its substance takes form according to the interior states of its inhabitants.

We have now to see how the affections and thoughts of

angels in the higher heaven affect those in the lower, and in the world of spirits. It is thus :—

“In the inmost heavens the affections of good and truth from the Lord, appertaining to the angels, are what constitute their life and their happiness ; these in the ultimate heaven are presented in external forms, which are innumerable, with infinity variety ; whatsoever they see there with their eyes is from this source. . . . As, for example, they see paradises with trees and fruits of innumerable species, in like manner beds of roses, grass-plots, fields with sown corn, houses and palaces, and several other things besides, all which correspond to the affections of good and truth, which are from the Lord, in the superior heavens” (A. C. 10,276).

“The representatives which appear in the first heaven, are the generals of the things which appear in the second, and these are the generals of those which appear in the third” (A. C. 3475).

In their turn these lowest angels become channels for the Divine Influx to reach those in the world of spirits, where—

“Various representatives are presented and exhibited to view, and frequently, among other things, there appear before the eyes of spirits animals, as horses with a variety of trappings, oxen, sheep, lambs, and divers other kinds, sometimes such as were never seen on earth” (A. C. 2179).

These things in the world of spirits exist from correspondence with heaven :—

“They said that they did not know whence such things, and so beautiful and agreeable representatives, came from in an instant ; but they were informed that it was from heaven” (A. C. 1977).

From the above it is plain that Divine affections and thoughts present themselves in corresponding forms in each of the three heavens, and in the world of spirits.

It will be useful to note here that not all which exists in the different degrees of the spiritual world finds a corresponding existence on its lower planes, nor are all ultimated on earth. We have learnt that there are representatives in the superior heavens which immensely exceed those in the lower (A. C. 10,267) ; also that in the world of spirits there

are divers others such as are never seen on earth (A. C. 2179). Of the spiritual world we read :—

“All things which are contained in the natural world are contained also in this world in their perfection . . . and many things besides” (T. C. R. 694).

“They also see more objects in their world than man can believe to exist . . . if anyone’s spiritual eyes were opened . . . he would be all astonishment” (A. C. 1521).

Everything, however, which *does* come forth upon a lower plane corresponds to its causes in the higher. Hence :—

“All things which exist in nature, from the least to the greatest, are correspondences. The reason they are correspondences is, that the natural world . . . exists and subsists from the spiritual world, and both worlds from the Divine” (H. H. 106).

Wherefore everything upon a lower plane *represents* that to which it corresponds, and from which it exists :—

“Things which exist by derivation from spiritual things in things natural, are representations; they are called correspondences because they correspond, and representations because they represent” (A. C. 2987).

A further conclusion from the fact that not all existences in the spiritual world find ultimation here is, that although there must be a general ultimation to afford a basis for the spiritual world, its beauty and variety is not limited to correspondent forms of things we now know. Our Writings agree with the Divine Word :—

“Men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him” (Isa. lxiv. 4).

Under the law that “Divine order never stops mid-way and forms anything there without an ultimate” (H. H. 315), these forms of use tend to clothe themselves in corresponding forms on earth. Uses “receive their forms

according to their use in the place where they are" (A. C. 2991),—thus, for uses in the spiritual world, spiritual forms, but for uses in the material world, material forms:—

"It is the *spiritual* which derives its origin from the sun where the Lord is, and proceeds to the ultimates of nature, that produces the forms of vegetables and animals, and exhibits the marvels that exist in both, and packs them with matters out of the ground, to give them fixation and constancy" (D. L. and W. 340).

"Hence it is evident that the correspondence of natural things with spiritual, or of the world with heaven, is effected by uses, and that uses conjoin them, and that the forms with which uses are clothed are correspondences, and mediums of conjunction" (H. H. 112).

ii. Bearing in mind this essential truth, that all natural things are forms of use, we come to the descent of Divine life through the heavens to man, even to the last things of his body.

When, "at the beginning," through the spiritual sun, the Divine affections and perceptions drew together substances and matters so that "God created man in His own image, in the image of God created He him, male and female created He them" (Gen. i. 27), He provided that the human race "should be renewed successively by propagation one from another" (T. C. R. 78). Being in His image and likeness, they were essentially spiritual forms, "packed with matters out of the ground to give them fixation and constancy." Successive propagation and the maintenance of each member of the race, are alike provided for by an influx from the Lord through the whole of the Grand Man, which, because it flows through the Grand Man in general, is called "general" influx. It is "a continual striving from the Lord through the universal heaven into every single thing of man's life" (A. C. 6211).

Man's origin being the Divine end to produce an image and likeness of Himself—the highest of all possible uses—

the formation of man, and all his endowments when formed, are from that use, and correspond to it :—

“ It is use which commands the forms. Hence it is evident that the use existed before the organic forms of the body came into existence, and that the use produced and adapted them to itself. . . . But when the forms have been produced, or the organs adapted, uses proceed thence, and then it appears as if the forms or organs were prior to the use, when yet it is not so : for the use inflows from the Lord, and this through heaven, according to the order and according to the form in which heaven has been arranged by the Lord—thus according to correspondences” (A. C. 4223, see also 4926).

The operation of that use in the production of a spiritual organism, and a material one to clothe it, is thus described :—

“ The soul and life is from the father to the child, [strictly, *through* the father, not *from* him], and the body is from the soul” (T. C. R. 82).

“ Since a man is not life but a recipient of life, it follows that the conception of a man from his father is not a conception of life, but only of the first and purest form receptive of life, to which form, as a stamen or initiant are successively added in the womb substances and matters, in forms adapted to the reception of life in its order and in its degree” (D. L. and W. 6).

Since it is the soul or mind by which the Lord, acting through the Grand Man, creates the body, it cannot be otherwise than that the soul or mind shall be the means by which He also sustains it. So we read :—

“ All things which are in the body, which are called members, viscera, and organs, are nothing else but natural corporeal forms corresponding to the spiritual forms of the mind. Whence all things of the body, in general and particular, so correspond to all things of the mind, in general and particular, that whatsoever the mind wills and thinks, the body brings forth into act, in an instant at its nod” (A. E. 1004).

But all this is according to the law of Correspondence, by which influx flows through the Grand Man or heaven into every organ and part, by flowing into their uses and functions :—

TWO KINGDOMS IN HEAVEN AND MAN 37

"The influx of heaven is into the functions and uses of the members, and uses, which are from the spiritual world, invest themselves with forms by means of such things as are in the natural world, and are embodied in effects. Hence there is correspondence" [in man] (H. H. 96).

Having now reached the promised illustration afforded by our own bodies, we shall better understand some vital particulars relating to the Grand Man, and that influx through it from the Lord by which He produces and operates the correspondent uses already referred to. The most general correspondence is between the two kingdoms in the heavens and the heart and lungs :—

• "The heavens are distinguished into two kingdoms, the celestial kingdom and the spiritual; love to the Lord reigns in the celestial kingdom, and wisdom out of that love reigns in the spiritual kingdom. The kingdom where love reigns is called the cardiac of heaven, and the kingdom where wisdom reigns is called the pulmonic of heaven. Let it be known that the universal angelic heaven in its complex represents one man . . . wherefore its heart makes one kingdom, and its lungs make another kingdom" (D. L. and W. 381).

"Because all things of the mind are referrible to affection and thought, or, what is the same thing, to the will and the understanding, and all things of the body to the heart and the lungs, it might have been seen that there is a correspondence of the will with the heart, and of the understanding with the lungs" (D. L. and W. 374).

"The correspondence of the two kingdoms of heaven with the heart and lungs, is the general correspondence of heaven with man; but there is a less general correspondence with each of his members, organs, and viscera, the nature of which we will now describe. They who are in the head in the Grand Man or heaven, excel all others in every good . . . these flow into the head of man, and into the things belonging to the head, and correspond to them. They who are in the breast in the Grand Man or heaven, are in the good of charity and faith, and flow into the breast of man and correspond to it. . . . They who are in the arms and the hands, are in the power of truth derived from good; they who are in the eyes, are in understanding" (H. H. 96).

We might extend the category by referring to innumerable uses and their organs. But when we say that the body is formed by the very uses which its parts

were designed to serve, we say that the body lives by influx through the spirit, proceeding from the Lord through the Grand Man, or heaven.

iii. Having seen how Correspondence accounts for all things made by God, we shall now trace its operation in respect to those which man makes. These have their causes in *his* affections and thoughts, for they correspond to them, and are representatives of them in the plane of "*material*" fixation—just as objects in the spiritual world are the angels' affections and thoughts exhibited in the plane of "*substantial*" fixation.

Like his Divine Prototype, man works with an end in view, determined by his will. This takes form in the understanding, which points the way and finds the means; then comes the actual effort, and the fixing of the end in a material production. Say it is the building of a palace. The end, at first undefined as to size, plan, cost, takes form when understanding settles these details. Materials from many sources are then collected, to bring into ultimatum the mental palace. Plans and designs give a sort of intermediate fixity; but, alike with these and the final structure, every conceivable detail existed in the mind before it took shape, and the palace is a mental conception—a purely spiritual thing—brought out on the lower plane of material fixation. Use is the directing principle which produces this correspondence, and the human form governs it. For a noble palace is obtained by following, in its construction, the human form. Its library or study is as the head, its windows are as eyes, it breathes through its ventilating system; store-rooms, larders, and kitchens are as its stomach. The social requirements of our nature take form in reception and banqueting rooms, and the use of rest must be served by sleeping chambers. What is true here, is true of all else that man makes. An end first in the will, the spiritual forces of the understanding, as causes,

convert the desert place into a city. Further, all mechanical contrivances are derived from that form, being poor copies, in fact, of the wondrous mechanisms of the human body. A fine illustration of this general principle is afforded in a reference to the ark of the covenant, where it is pointed out that—

“The staves with a man have reference to the arms, . . . the rings have reference to the ginglymoid articulations, by which the arms are joined to the breast; the corners refer to the protrusions themselves, where the conjunction is effected; the sides to the part of the chest or thorax. . . . From this it may appear on what ground it is that natural forms not living represent the same as living forms, that is, the same as the forms in the human body” (A. C. 9496).

Having thus far traced the nature and effects of Influx, we shall now have to consider the results which follow, under the law of Correspondence, from the origin of evil. As yet we have seen nothing that accounts for this, and its perpetuation. That origin could not be outside the universal law of causation. That it was not, is evident from the fact that man's freewill was the correspondent of the Divine Freewill—it was Divine freedom coming forth upon the next and only possible plane. The origin of evil is clear, terribly clear, from the following :—

“In order that anything may come into existence, it must have an origin. Good could not be the origin of evil, because evil is nothing of good, for it is deprivative and destructive of good; yet, since it exists and is felt, it is not nothing, but something. . . . This arcanum cannot be opened, unless it be known that no one is good but God alone, and that there is not anything good which is good in itself, but from God; wherefore he who looks to God, and is willing to be led by God, is in good; but he who turns away from God, and wants to be led by himself, is not in good; for the good which he does is either for the sake of self, or for the sake of the world; thus it is either meritorious, or simulated, or hypocritical; from which considerations it is evident, that man himself is the origin of evil; not that that origin was implanted in him from creation, but that he, by turning from God to himself, implanted it in himself” (C. L. 444).

"The origin of evil is from the abuse of the faculties which are the proper faculties of man, namely, rationality and liberty" (D. L. and W. 264).

By selfishly absorbing the inflowing life, instead of allowing it to flow through him into uses for others, man perverted it. Self-love gripped him; and the consequence is thus described :—

"Men who are principled in love and charity are in correspondence, for the life itself is received by them adequately; but they who are principled in things contrary to love and charity, are not in correspondence, because the life itself is not received adequately, hence they have a life existing with them according to their quality. This may be illustrated by the case of natural forms, into which the light of the sun is influent; such as the recipient forms are, such are the modifications of that light; in the spiritual world the modifications are spiritual, therefore in that world such as the recipient forms are, such is the intelligence and such the wisdom of the inhabitants; hence it is that good spirits and angels appear as the very essential forms of charity, whereas wicked spirits and infernals appear as forms of hatred" (A. C. 3484).

Love allowed to flow outward to others means goodness, constrained to selfish ends it is wickedness. Intelligence used to gain good ends is heavenly; used to secure only one's own good it is infernal.

In man, then, we find the origin of evil, and the perverting channel which misdirects Divine life. Hence come evil ends, or "evil uses." Men, passing to the spiritual world confirmed in such evil uses, made for themselves its gloomy region called hell. And then these ends or uses took form there by the same law of Correspondence as provided in the heavens, through the angels, beautiful forms. Moreover, since spiritual things strive to reach the ultimate, these also infilled themselves with matters upon earth as forms of poisonous vegetables or destructive animals, "all things that do hurt and kill men" (D. L. and W. 339).

When man so abused liberty and rationality, general influx into the plane of his *conscious* life, became inadequate.

Another kind was provided—that which is called “particular” influx, because it comes through particular angels and spirits.

Here we must see a little more respecting Influx, general and particular :—

“From the Lord, through the spiritual world, into the subjects of the natural world, there is general influx, and particular influx : general influx into those things which are in order, particular influx into those which are not in order. Animals of every kind are in the order of their nature, therefore into them there is general influx : that animals are in the order of their nature is manifest from this consideration, that they are born into all things proper to them, neither have need of being introduced into those things by instruction. But mankind are not in order, nor in any law of order, therefore into them there is particular influx, that is, there are angels and spirits with them, through whom there is influx” (A. C. 5850).

“Because all his life is contrary to order, . . . if he were to be acted upon by general influx alone, he must needs be acted upon only by the hells, but not from the heavens, and if not from the heavens, he would have no interior life, thus no life of the thought and the will such as man has” (A. C. 5993).

It must, however, be well remembered that this influx is *only* into his thoughts and affections, not into the involuntary things either of his spirit or body : these are still governed by general influx from the whole Grand Man :—

“There are very many spirits at the present day who wish to flow in, not only into man’s thoughts and affections, but also into his speech and actions, thus even into his corporeal [things] ; when yet the corporeal [things] are freed from the particular influx of spirits and angels, and are ruled by means of general influx ; in other words, when thought is determined into speech, and voluntary [things] into actions, that determination and transition into the body are according to order, and are not ruled by any spirits in particular ; for flowing in into man’s corporeal things is obsessing him” (A. C. 5990).

Thus the origin of evil accounts, under the law of Correspondence, not only for hell itself, with all hateful forms of vegetable and animal life, both there and here, but also for this “particular” influx. It further accounts for an exterior

not correspondent with the interior, and so for representatives that are not truly correspondent. It will be convenient to speak of these as "non-correspondent representatives ;" but it must be borne in mind that we mean non-correspondent with anything in the man's own interiors. There must be correspondence with something, for correspondence is the universal law of causation. We shall see with what it exists.

We must now consider what these representatives are, how they originate, and how they differ from the truly correspondent already treated of. We read :—

"There is no correspondence unless the lower things by subordination are subject to the higher, and when they are subject, the higher act in the lower precisely as a cause in its effect" (A. C. 8778).

To take an illustration :—

"When the appearances of the face act in unity with the states of the mind they are said to correspond, and are correspondences, and the looks of the face represent and are representations. The gestures and actions themselves which belong to the body represent those which belong to the mind and are representations, and when they agree together they are correspondences" (A. C. 2988).

A child's glee corresponds to, and represents, its inward gaiety: the clown's frolics may have no corresponding state. The Pharisee's worship and the hypocrite's smile represent, but there is no corresponding devotion or geniality. Yet mark the following :—

"Representations are nothing but images of spiritual things in natural things, and when the former are rightly represented in the latter they correspond" (A. C. 4044)—

From which it is clear that a thing not rightly or correspondingly representative, may still represent. The explanation of this lies in the divided mind, whose exterior is not in correspondence with its interior. The interiors are like the perforated baskets in the chief baker's dream—Divine influx flows through them without effect, man being only willing

that it should produce the appearance of goodness or of beauty in the exteriors (see A. C. 5145).

As to good we read :—

“The Lord can stimulate an evil man to do good for the sake of self and the world ; but then the Lord does not inflow into the evil of the man himself, but around it into his circumferences, thus into his external, through which the man wishes to appear as good. Wherefore that good is superficially good, but intrinsically evil” (Doctrine of Charity, 202).

And as to beauty :—

“ His exteriors which receive the world may be in a form according to the order of the world, and thus in varied beauty. For outward beauty, which belongs to the body, is derived from parents, and from formation in the womb, and is afterwards preserved by a common influx from the world. . . . It has occasionally been shown me what was the form of man’s spirit, and in some whose countenance was fair and beautiful, the spirit was deformed, black and monstrous, so that you would call it an image of hell, not of heaven ; but in some, who were not outwardly beautiful, the spirit was well formed, fair, and angelic” (H. H. 99).

This introduces us to the fixation by material particles of *previous states*. Those particles do not adapt themselves to change of state instantly, as spiritual substances do. It accounts not only for beauty where there is no correspondent spiritual loveliness, but also for the natural health which is without corresponding spiritual health ; and, further, for diseased conditions which, though originally the result of spiritual disease, may continue to afflict even a regenerate person. There are truths here which it behoves the advocates of so-called “Christian Science” to ponder.

So then, whilst general influx governs the body and involuntary processes, particular influx admits that an appearance at variance with inward states can be assumed. This solemn fact will account for far-reaching effects due to the

law of Correspondence working in perverted conditions among fallen mankind, and introduces a highly-important branch of our subject—How the Lord provided a new means of communication, between Himself and man through the heavens, by this second class of representatives, the correspondence being between the heavens and man's *external* alone.

The reason why such communication *must* be kept up appears from the following :—

“Since the Divine influx . . . does not stop in the middle, but proceeds to its ultimates, . . . and since the middle, through which it passes, is the angelic heaven, and the ultimate is with man, and since nothing unconnected can exist, it follows, that the connection and conjunction of heaven with the human race are such that the one subsists from the other ; and that it would be with the human race without heaven, as with a chain which had lost the hook ; and with heaven without the human race, as with a house without a foundation” (H. H. 304).

Therefore, that communication must be sustained by a Church, or, failing that, by the representative of a Church :—

“There must necessarily be a communication of heaven with man, in order that the human race may subsist, and this through the Church ; otherwise they would become as beasts without internal and external bonds, and thus would rush headlong without restraint to the destruction of each other, and would mutually extinguish each other ; and as at that time [that of the Israelitish Church] no communication could be given through any Church, it was provided by the Lord, that it should be miraculously effected through representatives” (A. C. 4545, see also 637).

The giving of these representatives by the Lord to the Israelites through the Word, will engage our thought next week—we are only concerned at present to trace how those representatives became the means of this miraculous communication between the heavens and man.

So gross was the state of the Israelites that this com-

munication could be effected only whilst they scrupulously followed the external rituals enjoined, which represented what ought to have been in their internals, but was entirely absent. The process is thus described :—

“A man who is in corporeal and worldly love, and not at the same time in spiritual or celestial love, has none but evil spirits present with him, even when he is in a holy external : for good spirits cannot possibly be present with such a person, because they instantly perceive the quality of the man’s love, since there is a sphere which exhales from his interiors. . . . It was miraculously provided by the Lord that when they were in a holy external, and were also at such times compassed about by evil spirits, still the holiness in which they were might be lifted into heaven : but this through good spirits and angels not within them but without them ; for within them there was nothing but what was empty or defiled : wherefore communication was not given with the man himself, but with the holiness itself, in which they were whilst doing the statutes and precepts, which were all representative of the spiritual and celestial things of the Lord’s Kingdom ” (A. C. 4311).

A further step in the process—how this external sanctity came to affect good spirits—appears from the following :—

“Their external worship opened a channel of communication with simple angelic spirits, who do not reflect on internals, but still are interiorly good ; such are those who in the Grand Man correspond to the skins ; these pay no attention to a man’s internal, but only to his external ; if this appears holy they also think holily concerning it. The interior angels of heaven saw in those spirits the things which were represented, and thence the correspondent heavenly and Divine things ; for they could be present with these spirits and see these things, but not with men, except by means of them ; for the angels dwell with men in their interiors, but where there are no interiors, they dwell in the interiors of simple spirits ” (A. C. 8588).

To secure this, however, it was necessary that their interiors should not be seen :—

“Their interiors were veiled, so that the externals might communicate with spirits and by them with angels apart from the internals ; wherefore unless the internals had been veiled, they would also have been seen, and the representative would have perished, because abominations would have burst forth, and defiled them ” (A. C. 8788).

We can now see the *rationale* of the following,—a statement which, of course, applies only to these non-correspondent representatives :—

“The nature of representatives is such, that the reflection [of the angels] is not at all directed to the private character of the person, but is confined to the thing which he represents. All the kings of Judah and Israel, let their private characters be whatever they might, represented the regal function of the Lord ; and all the priests, whatever their private character might be, represented the priesthood of the Lord. Thus the wicked, as well as the good, were capable of representing the Lord, and the celestial and spiritual things of His kingdom” (A. C. 1409).

We find the reason of this kind of representatives, therefore, as already said, in the fact of the double mind, which produces the obsequious gesture, the hypocrite’s smile, the courteous words that clothe ill-feeling, “having the form of Godliness, but denying the power thereof” (2 Tim. iii. 5). For, whatever the internal state, the bow does represent humility, the smile good-nature, the compliment approval !

Provision was thus made for the conjunction of heaven with the human race, through that which was but the representative of a Church, by the descent of Divine influences through the heavens, and lastly, through the simple good in the world of spirits, into the pious externals of the Israelites. The “miraculous” course which the law of Correspondence here took was, that it directed influx from the internals of good spirits into men’s pious externals, without an intervening and correspondent pious internal.

And now we reach the general question of miraculous manifestations of Divine Power. We must remember that Correspondence ever is the law according to which force descends, whether miraculously or otherwise :—

“Divine miracles are also effected according to Divine order ; but then it is according to the order of the influx of the spiritual world into the natural world, with which order no person has hitherto been ac-

quainted, because no person has hitherto had any knowledge respecting the spiritual world " (T. C. R. 91).

"In the heavens all power is from the Divine Truth proceeding from the Divine Good of the Lord, hence the angels have power, for the angels are recipient of Divine Truth from the Lord; by the power thence derived they protect man, removing the hells from him, for one angel prevails against a thousand who are from the hells" (A. C. 10,182).

But, as all causes come thence, power on earth is from the same source :—

"The greatest power dwells in correspondences, because in them heaven and the world, that is, the spiritual and the natural, are together" (Invitation, 59).

And, as a consequence :—

"Those who are in the good of love and faith are in correspondence, and the Divine does all things with them." . . . "All the miracles recorded in the Word were done by correspondences" (A. C. 8615).

See, then, how it is with man :—

"Man's principle of thought, derived from his will, makes all the strength of his body, and if it were inspired from the Lord by His Divine Truth, man would have the strength of Samson; but it is of the Lord's good pleasure that man should have strength, by faith derived from love, as to those things which relate to his spirit, and conduce to eternal salvation" (A. C. 10,182).

Whilst "it is the Lord's good pleasure" that our strength should chiefly flow out against the foes represented by Samson's, yet, if we were fully in correspondence with the Grand Man, and were inspired by the Divine Truth, we might have Samson's bodily strength also. Relatively, many creatures have far greater strength than man.

It is always the Lord's good pleasure which determines such unusual manifestations :—

"Divine miracles proceed from Divine Truth, and progress according to order, the effects in ultimates being miracles, when it pleases the Lord that they should be exhibited in that form" (A. C. 7337).

But Divine miracles could flow forth also into the second class—the non-correspondent representatives. With reference to the actions of Moses, Aaron, and Hur, and the result on the Amalekites, we read :—

“ Unless each and all of these things had corresponded with things in heaven, they could not possibly have contributed anything to the combat with Amalek. Correspondences have all force, so much so that what is done on earth according to correspondences avails in heaven, for correspondences are from the Divine ” (A. C. 8615).

And again :—

“ Being representative of Divine Omnipotence this [Moses stretching out his hand over Egypt] like all representatives, when commanded, had force at that period ” (A. C. 7673).

So again, it was Divine Power acting under the law of Correspondence, but among inverted conditions, which caused what is properly called “ magic,” the origin and nature of which, in reference to the Egyptian magicians, is explained thus :—

“ By means of the representatives and significatives of the Church there was at that time communication with heaven. This communication existed with those who lived in the good of charity, and with many of them it was open ; but those who did not live in the good of charity, but in what was opposed to charity, sometimes had communication with evil spirits, who perverted all the truths of the Church, and with them destroyed its goods ; hence came magical practices. . . . Magic is nothing but the perversion of order ; it is, especially, the abuse of correspondences ” (A. C. 6692).

Furthermore : magical “ miracles ” have taken place during the Christian era :—

“ These miracles [those practised among the Roman Catholics] nevertheless, were not Divine, but were like those that had formerly been wrought by the magicians ” (Invitation—*Something about Miracles*).

The divided mind, the condition of representatives not correspondent, and of magic, is also that of *phantasies*—

appearances in the spiritual world which are *only* appearances :—

“In the spiritual world there are also appearances that are not correspondences, which are produced by spirits, especially evil spirits, by means of phantasies, for by means of these such spirits can cause palaces and houses full of decorations, as well as ornamented garments, to appear ; and they can also assume beautiful faces, with other things of a similar nature ; but as soon as the phantasy ceases, everything that it has produced vanishes, because they are *externals in which there is nothing internal*” (A. E. 575).

Spirits can also induce such phantasies with men on earth ; and this accounts for many well-attested relations of marvellous phenomena :—

“There are spirits who induce such appearances by phantasies, so that they seem as if they were real. For example : if anything is seen in the shade or by moonlight, or even in the open day if the object be in a dark place, those spirits keep the mind of the beholder fixedly and unceasingly in the thought of some particular thing ; . . . and, so long as the mind is kept in this thought, the phantasy is increased, and even to such a degree that the person is persuaded and sees, just as if the things were really there, when nevertheless they are nothing but illusions” (A. C. 1967).

The miraculous conjunction of the heavens with man through his merely pious externals, was the lowest and the last measure whereby human life could be sustained. Hence :—

“When conjunction through these things also perished, then the Lord came into the world, and laid open the very internal things that were represented, which things are those that belong to love and faith in Him” (A. C. 9457).

This brings us to the supreme miracle, under the law of Correspondence, by which He who was the first became also the last by incarnation upon this lowest of all earths (see A. C. 9360). For, though man as first created was “the last of Divine order,” he had long been sinking ever

lower, and a later last, opposed to Divine Order, had now been reached, and—

“Inasmuch as the human race, by the life of evil, and persuasions of what is false thence derived, became altogether perverse, then inferior things with man began to have rule over his superior . . . so that Jehovah, or the Lord, could no longer flow in through the Grand Man, that is, heaven, and reduce them to order, therefore hence came the necessity for the Lord’s coming into the world” (A. C. 3637).

Wherefore Jehovah, as to the Divine Truth, descended the steps He had made, taking on Himself the states of angels and of spirits, and, finally, human nature, with the latest and direst accumulations of the fateful ages :—

“Heaven constitutes one Man, which is called the Grand Man. . . . It is this man that the Lord took upon Him and made Divine in Himself; and united to the Divine Itself . . . and this because the human race could not otherwise be saved. For it could no longer suffice that the Divine Itself through heaven, thus through the Divine Human there, could flow into human minds: wherefore the Divine Itself willed to unite to Itself the Divine Human actually, by means of the human assumed in the world. The latter and the former is the Lord” (A. C. 5663).

As to “the latter”—the human assumed in the world—we read :—

“The human itself consists of the rational, which is the same as the internal man, and of the natural, which is the same as the external man, and also of the body, which serves the natural as a means or outermost organ for living in the world, and through the natural serves the rational, and moreover, through the rational serves the Divine” (A. C. 3737).

The “human itself” in the Lord Jesus Christ was as fully in correspondence as “the human itself” when it first stood forth with “all the things of Divine order” collated therein (L. J. 9). But there inhered something not correspondent, even the hereditary evils of collective fallen humanity, from the human mother, defiling all its forms. Wherefore, “the

Captain of our Salvation" was made "perfect through sufferings" (Heb. ii. 10):—

"His Inmost was the Divine Itself, because it was Jehovah Himself, for He was His only begotten Son. And as the Inmost of the Lord was the Divine Itself, could not this, more than with any man, make the external, which was from the mother, the image of Itself, that is like to Itself, and thus make the human, which was the external, and from the mother, Divine?" (A. C. 6716).

There was thus brought about a most complete correspondence, in every plane of the assumed human, with the Father that dwelt within; a correspondence reaching down even to the ultimate—the body, without which man is not man, but spirit or angel (see A. E. 1112):—

"The human of the Lord also was made Divine. With Him alone was there a most perfect, or infinitely perfect, correspondence of all things of the body with the Divine; hence a union of corporeal things with Divine celestial things, and of sensual things with Divine Spiritual things; thus He is the Perfect Man and the Only Man" (A. C. 1414).

How bringing about this perfect correspondence made resurrection of the whole body possible is thus explained:—

"The evil with man cannot be expelled, but only removed, because he is not life in himself, nor Divine as to the soul, but is only a recipient of the Divine, therefore man dies as to the body; but the Lord, from the Divine in Himself, expelled the evil from the mother, wherefore He rose with the whole body" (De Ath. Sym. 192).

For, strictly, "all that He had from the mother" was the evil inherited through her, which was put off by most grievous temptations, "the last whereof was the passion of the cross, in which it is evident that the merely human also died" (A. C. 2818; see also 2649). So, therefore, we are instructed:—

"The glorification of the Lord is the glorification of the human which He put on in the world; and the Glorified Human of the Lord is the Divine Natural. That it was so is evident from this, that the Lord arose from the sepulchre with His whole Body which He had in

the world, nor did He leave anything in it : wherefore, that He took with Him thence the Human Natural Itself from the first to its last " (T. C. R. 109).

He it was who laid His right hand upon John in Patmos, saying unto him, " Fear not ; I am the first and the last : I am He that liveth and was dead ; and, behold, I am alive forever more " (Rev. i. 17, 18).

We are nearing our goal now. But we shall not have traced adequately the law of Correspondence in operation unless we track it, a little farther, into the results which followed from our Lord's fulfilment of the law. When that which was perfect was come, then that which was in part should be done away. He restored the possibility of inward correspondence to man. Hence the merely representative laws were abrogated, whilst the spiritual laws, which man could now understand and keep, were enforced as absolutely necessary to spiritual life. The representatives of the Jewish Church were abolished, because—

"The Lord established a New Church, which was not to be led like the former by representatives to internals, but which was to know them without representatives" (A. C. 4904).

"After the advent of the Lord, when external rites were abolished and representatives consequently ceased, these[rituals] were no longer changed in heaven into corresponding representatives. For, as man becomes internal, and is instructed in internal things, then externals are as nothing to him. He then knows what is sacred, namely, charity and the faith founded therein. His externals are now viewed from these internals, for the purpose of ascertaining how much there is of charity and of faith towards the Lord in them. Wherefore, since the Lord's advent, man is no longer considered in heaven as from externals, but from internals" (A. C. 1003).

For the same reason, also, Divine miracles ceased, for these were, essentially, representatives of the internal wonders He now effects (see Invitation—*Something about Miracles*).

Hence too, at this day, although all kings, whosoever they are, and of whatsoever quality, by virtue of the kingly office belonging to them—"their regal function of itself

being representative" (A. C. 1361)—represent the Lord, and priests similarly, still—

"In proportion as he does evil, that is, acts contrary to what is just and fair, and contrary to what is good and true, a king puts off the representative of the holy kingship, and a priest the representative of the holy priesthood, and represents the opposite" (A. C. 3670)—

quite differently from the representation apart from private character in the Jewish "representative of a Church."

Yet not absolutely were representatives abolished. Two rites, not of the merely representative character, but completely under the law of Correspondence, were retained. And if we have at all grasped its nature we shall do our utmost to make those rites outwardly, as well as inwardly, correspondent :—

"In the place [of those rituals] He commanded only some external things, viz., Baptism and the Holy Supper ; Baptism as a means whereby regeneration might be had in remembrance, and the Holy Supper, as a means whereby remembrance might be had of the Lord, and of His love towards the universal human race, and of the reciprocal love of man to Him" (A. C. 4904).

"The Sacraments have been instituted through correspondences, and therefore Divine Power dwells in them" (Invitation, 59).

The process thus traced will have prepared the way, we hope, for a rational grasp of the various means employed by the Lord for the giving of His Divine Word, and thus for the fact, to be dealt with in our next, that Correspondence is the Law of Inspiration.

III

CORRESPONDENCE THE LAW OF INSPIRATION

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WE are dealing in these lectures with "Correspondence" as "the key to Causation and Revelation." Hitherto we have chiefly seen how it aids philosophy—"The universal science which aims at an explanation of all the phenomena of the universe by ultimate causes" (*Ogilvie*). We have in our remaining lectures to show, principally, its relation to Theology—"The science which treats of God and man in all their known relations to each other" (*Ibid.*).

In the last resort, Theology depends entirely upon Revelation :—

"If there were not a Word, no one would have any knowledge of God, of heaven and hell, of the life after death, and still less of the Lord. . . . Writers on natural theology . . . merely confirm, by rational arguments, those things which they know from the Church, in which the Word is" (S. S. 114, 115).

True theology depends, however, upon the right understanding of the Divine Word. If we can find the law by which the Word was written, we shall also find the key to interpret Revelation. We hope to demonstrate in this lecture that the law according to which the Almighty produced His works, was also the law by which He gave the Word.

We saw in our last that a Church upon earth was ab-

olutely necessary as a basis for the heavens, as well as for the preservation of spiritual life among men. But the Church exists from Revelation or the Word, which, therefore, becomes the means of maintaining that communication :—

“Hence it follows that if this medium of conjunction were not in the world, conjunction with heaven would perish, and with the conjunction every good of the will and every truth of the understanding appertaining to man, and with these that human principle itself which consociates man with man ; hence evil and falsity would occupy all things, whereby one society would perish after another ; for it would be as when man goes in thick darkness, and stumbles wheresoever he goes ; and as when the head is in a delirium, in consequence of which the body is carried madly and insanely even to its own destruction ; and it would be as when the heart is faint, in consequence whereof the viscera and members cease to perform their uses, until the whole [body] dies. Such would be the state of man unless heaven were conjoined to him, and heaven would not be conjoined to him unless there was a Word, or unless Divine Truth were communicated immediately by the angels, as in ancient times” (A. C. 10,452).

Hence the Creator provided in the beginning a Revelation of Himself, His will, and of the heaven for which He had created man. A later Revelation followed, and finally the Word as we now have it. Respecting these varying Revelations, adapted to as many dispensations or ages, we read :—

“The Word has existed in all times, but not the Word which we have at this day ; there was another Word in the Most Ancient Church, which was before the flood, and another in the Ancient Church which was after the flood ; then the Word written through Moses and the prophets in the Jewish Church ; and, finally, the Word written through the evangelists in the new [the Christian] Church” (A. C. 2895).

That the law of Correspondence—that Divine affections and thoughts clothe themselves in lower planes by forms, or in words, suited to them—was the law according to which all revelations were made follows from the truth that it is the universal law of Causation.

It is our purpose this evening to show that Correspondence is the law of Inspiration. We shall find it convenient to

regard the giving of the Word as a drama in seven acts. The first act will briefly introduce the general subject of Inspiration, and prepare for a more detailed view in a subsequent one. Act two will have three scenes, depicting so many states of the human race, and the nature of the Word provided for each. In act four we shall see the superlative importance of a representative dispensation, founded on the last and crowning Revelation. Act five will set before us the adaptations of the Word to the Israelitish conditions. Act six will give us the more detailed view, in four scenes, of as many varieties of Inspiration. Act seven shall gather together into unity the passing interests of the drama, and the curtain will fall upon the grand tableau of the conjunction of the Lord and His angels with mankind by the Word.

First then, to dispel all erroneous notions of what Inspiration is, let us listen to the following :—

“The world, even the learned part of it, has heretofore imagined that the historical relations of the Word are merely histories, and unfold nothing deeper. It has indeed been maintained that every iota is Divinely inspired ; still by this form of speech, they meant no more than that such historical facts were made known by revelation, and that certain tenets may be deduced from them applicable to the doctrine of faith, and profitable to those who teach, and to those who are taught ; as also, that in consequence of being Divinely inspired, the narratives have a Divine force on men’s minds, and are operative of good above all other histories” (A. C. 1886).

Recent modification of this estimate tend farther from, rather than nearer to, the truth. The Inspiration of those who wrote the books of the Bible is too generally held as precisely similar to that of other authors. We are not concerned with theirs, further than to remark that whilst such confusion is to be deplored, it is yet a wholesome sign that genius is attributed to extraneous spiritual influence. The great writers are not credited with evolving what they have written from themselves : they are “inspired.” Previous lectures will have thrown some light upon the source

of their "inspiration," whether of true thoughts, or of false ones. In the New Church, however, we reserve the word "Inspiration" absolutely for that which really is such, and therefore is properly so called—the Inspiration whereby the Word was given.

The term implies an inbreathing—in this, its proper connection—inbreathing from the Divine Being. But it is a figurative or representative term. We read:—

"Breathing upon [the disciples after the resurrection] was a representative of the giving of life through faith and love. . . . Hence, also, the Word is said to be inspired, because it is from the Lord, and they are called inspired men who wrote the Word" (A. C. 9229).

That "inbreathing," however, followed the law of Correspondence, as we have traced it through the heavens and the world of spirits. Divine Truths were given by being presented, in forms or in language which corresponded to them, to the eyes and ears of men—who were thus "inspired." This could not take place without their special association with the spiritual world, and was usually by actual intromission there. Hence we get the radical truth respecting Inspiration in these striking words, which we shall need to bear ever in mind as we advance towards more detailed illustrations of it,

"Inspiration is an insertion into angelic societies" (T. C. R. 140).

We shall now study the distinguishing characteristics of the four revelations already referred to, and shall incidentally see that they were invariably dependent on "insertion into angelic societies."

Probably all would admit that the very best way in which the Creator could have revealed Himself to men would have been by writing His laws on their hearts, and the best way of teaching them about heaven, to let them have free intercourse with its inhabitants. Some have even protested

that, if there were a God, He would certainly have followed this course, that so no doubts might arise. We shall see that their judgment is just as to the best means of Revelation, but faulty as to such a method being practicable under the conditions prevalent when the Lord gave the Word which we now have.

It is the unvarying teaching of our Writings that the man of the first, or Most Ancient, Church, was such that the Divine law could be, and was, written in his heart. Will and understanding formed one; he had intuitive perception of the things proper to his truly human life; even as with the animals, they being in the order of their nature, there are connate knowledges as to their lower life. At that time, therefore, intercourse with the heavens was open. There was no need for a written revelation of what was matter of daily experience. We are, therefore, told :—

“The Word in the Most Ancient Church, which was before the flood, was not a written Word, but revealed to every one who was of the Church, for they were celestial men, consequently in the perception of goodness and truth like the angels, with whom also they had consort; thus they had the Word inscribed on their hearts. . . . And inasmuch as they were celestial, and had consort with the angels, whatsoever things they saw and were made sensible of were to them representative and significative of things celestial and spiritual, which are in the Lord’s Kingdom; so that they saw indeed worldly and terrestrial things with their eyes, or were affected with them by their other senses, but from them, and by them, they thought of things celestial and spiritual; thus, and no otherwise, they were enabled to discourse with the angels, for the celestial and spiritual things which appertain to the angels, when they come to man, fall upon such things as appertain to man in the world” (A. C. 2896).

“They were indeed sensible of the external objects relating to their bodies and the world, but they did not care for them. In each single object of sense they perceived something Divine and heavenly. Thus, for example . . . when they perceived the morning, it was not the morning itself of the day that they perceived, but the heavenly morning, the day-dawn in the mind; hence the Lord was called the Morning, the East, and the Dayspring. In like manner when they beheld a tree,

with its fruit and leaves, these they cared nothing for ; but saw in them man as it were represented ; in the fruit, his love and charity, and in the leaves, his faith" (A. C. 920 ; see also 5136, 1409).

Their state was similar to that of the angels, who recognize in all their surroundings, as we saw in our last, representatives of goods and truths ; hence their thought was not about the objects of vision, but what they represented (see A. C. 1622, D. L. and W. 70). For the same reason even the places round about them became associated with heaven, and represented its states :—

"From the most ancient times, all the places therein, provinces and cities, as well as mountains and rivers, were representative of such things as are of the Lord's Kingdom, and the names themselves, which were given them, involved such things, for every name which is given from heaven to any place or person, involves what is celestial and spiritual ; and when it is given from heaven it is then perceived there ; and the Most Ancient Church, which was celestial, and had communication with heaven, gave the names" (A. C. 6516).

We have in these passages the explanation how language truly correspondential originated. They were able to see the relationship between spiritual cause and natural effect, and how by correspondence the spiritual flowed into nature (A. C. 3482). Seeing the cause they knew that it corresponded to the effect ; and this in its turn, was a representative, reminding them continually of its cause. They could see—as we could if we would but watch our sensations—that the bodily senses depend on spiritual states ; that the eye sees in the measure that the understanding looks through it ; the ear hearkens in the degree that one is willing to obey ; that the heart beats synchronously with one's affections. They were in full correspondence with the Grand Man or heaven. Thus not only were all places and objects correspondent ; but their outward things truly answered to their inward, their speech to their thoughts, their gestures and countenances to their states. This was Correspondence. They spoke by correspondences. They wrote by them.

But when men abused freedom and rationality their state gradually changed. How this took place is thus described :—

“Every one may know the fact, that all particular impressions, thus all impressions derived from the objects of the senses—as well such as affect the eye as those that impress the ear—are ruled by the one general idea, so that the attention is not given to the objects themselves, except so far as they flow into the general idea of them. Thus, if the mind be joyful, whatever is heard or seen appears smiling and happy ; but if it be affected with sorrow, then whatever is heard or seen appears sad and painful . . . for the general affection flowing into particulars modifies them into accordance with itself. Other things do not even appear, but are as if they were absent, or were counted for nothing. This was the state of the man of the Most Ancient Church. Whatever he saw with his eyes gave rise to some celestial idea. . . . When, however, the Church was on the decline, as with his posterity, and when their preception or communication with heaven began to cease, then another state of things commenced. Men no longer perceived from the objects of sense what was heavenly, but what was worldly, and this in proportion to the diminution of their preception ; until at length, in the last posterity immediately preceding the flood, they recognized nothing in sensible objects but what was worldly, corporeal, and terrestrial. Thus heaven became separated from man, he ceasing to have any but the remotest communication therewith ; and, at the same time, a communication being opened with hell, he derived thence his general idea, that which, as was observed, modifies every particular impression. In this state, when any heavenly idea presented itself, it was as nothing to them, so that at length they were unwilling even to allow that anything celestial and spiritual existed. Thus the condition of man became changed, yea, inverted” (A. C. 920).

With that self-induced inversion the immediate revelation hitherto enjoyed, which we all recognize as the best and most effectual, became impossible, for, had it remained, they would have conjoined themselves with hell. Then, also, general influx had to be supplemented by particular, that so to each might be adjoined good spirits and angels, as well as the infernals whom man drew to himself ; and the new method of maintaining “equilibrium” resulted. And

after this change, men passing to the spiritual world became infernal spirits ; their fierce passions were ultimated on earth as evil beasts and poisonous plants. Outbirths from hell then mingled with those from heaven. Moreover, the divided mind produced the second kind of representative—the empty smile, the forced laugh, the whole line of conduct and of outward condition having no corresponding internal—the appearance of godliness, beauty, or health, without the reality. Even with the best, Correspondence had degenerated from a matter of experience to one of tradition. Still, as yet, material things stood as representatives of their spiritual causes. Words and phrases which described things and processes resultant from Correspondence were to them signs, or “significatives.” They did not *see* that the things “corresponded”—they only *knew* this, and only *knew* that the words “signified” (see A. C. 3482). It was a distinct step downwards ; but yet much remained :—

“In each single one of their holy rites there were represented those things which belong to the Lord and His Kingdom ; consequently, those things which belong to love and to faith in Him. Further, heaven was conjoined with the member of the Church through such things ; for the internal things were exhibited in heaven” (A. C. 9280)

That the internals of their worship could be exhibited in heaven, proved the Ancient a truly representative Church and marked the great gulf which separated it from the Israelitish—the mere “representative of a Church”—whose *pious external* alone could be exhibited in heaven, and there only in the lowest, through the mediumship of simple spirits, as we saw in our last. The distinction is very important, and is pointedly defined in the following :—

“In the representative Church externals correspond with internals, whereas in the representative of a Church there is no such correspondence, because the externals are either without internals, or are at variance with them. . . . They who were of the representative Church had communication with the three heavens, as to the interiors, . . .

whereas they who were in the representative of a Church did not communicate with heaven as to the interiors, but still the externals, in which they were held, could serve as a plane, and this miraculously of the Lord's Providence, in order that some communication might exist between heaven and man, through something like a Church" (A. C. 4288).

How the Ancient Church regarded such significatives has a good illustration in reference to washing the feet :—

"In the representative Church it was a common ceremony to wash the feet with water, thereby to signify that the filth of the natural man should be washed away ; all those things which relate to self-love and the love of the world are the filth of the natural man, and when this filth is washed away then good and truth flow in" (A. C. 3147).

But, since the power to see and hear heavenly things had been forfeited, the Ancient Church must needs depend for its knowledge of them upon remnants of what its wiser and better ancestors had seen and heard. Therefore :—

"It was provided that the doctrinals of faith should be preserved, in order that man might thereby know what was celestial and what spiritual. Those who were called Cain, and also those who were called Enoch . . . collected doctrinal truths from the men of the Most Ancient Church. These doctrinals consisted solely in the significative, and thus as it were enigmatical, representations of terrestrial objects. Thus they taught [what the Most Ancient Church had no need to be taught, for they saw it] that mountains, morning, and the East, signified celestial things and the Lord, and trees of various kinds, with their fruits, denoted man, and what is celestial in him ; and so with other things. . . . And because they admired what was Divine and heavenly in such things, and seemed to themselves even to behold them ; and because they admired them also for their antiquity ; worship grounded in them was begun and permitted. This was the origin of their worshipping on mountains and in groves" (A. C. 920).

"The Word in the Ancient Church which was after the flood was thence [*i.e.* from the representatives and significatives collected by Enoch]. The man of this Church, because he was spiritual and not celestial, knew, though he did not perceive, what the representatives and significatives involved. . . . This Church had also a written Word, which consisted of historicals and propheticals, like the Word of the Old Testament" (A. C. 2897).

Respecting this Word we are told that it is in use in heaven, among the ancients, with whom it was when they were in the world (S. S. 102), that "it is still preserved among the peoples who inhabit Great Tartary;" and, as they do not suffer any to come among them but the Chinese, we are advised:—"Enquire for it in China, and perhaps you may find it there among the Tartars" (A. R. 11). We have a remnant of it in our Word, for—

"The first chapters of Genesis, which treat of the creation of Adam and Eve, of the Garden of Eden, and of their children and posterity till the flood, and likewise of Noah and his children, are contained in that Word, and so were copied from it by Moses" (T. C. R. 279).

It was not a "Word" in the same sense as ours, which is styled "the crown of Revelations" (T. C. R. 11). Indeed, it is clear that, both in respect to this and the "Word" of the Most Ancient Church, the meaning is rather that of a revelation than a fully inspired Word, Divine and holy in every syllable. This is further evident from the fact that it was "one which served that Church alone" (A. C. 10,632), and that "in process of time it was lost" (S. S. 102).

But from this state of relative excellence the Ancient Church gradually declined:—

"It was from the other life that these representatives came to the men of the Most Ancient Church, who were celestial, and were together with spirits and angels whilst they lived in the world. These representatives were derived from them to their posterity, and at length to those who knew only that such things were significant; but inasmuch as they had existed from the Most Ancient times, and were applied in their Divine worship, they were therefore revered and accounted holy" (A. C. 2763).

The gradual nature of the decline appears from the long-continued results of this reverence. These representatives and significatives—

"Were held in such veneration by reason of their antiquity, that books were written by pure representatives, and the books which were

not so written were held in no estimation, yea, and accounted of no sanctity, if written within the Church" (A. C. 2179).

Of such, the book of Job "is a book of the Ancient Church" (A. C. 2762) and Canticles "is full of significatives, collected from the books of the Ancient Church" (A. C. 3942²).

In process of time, however, even this knowledge of Correspondence—

"Began to perish, so that the significations were no longer known, men began to account those terrestrial and worldly things holy, and to worship them, without any thought of their signification" (A. C. 1409; also A. E. 827³).

Worship then became idolatrous; sacrifices—actual, cruel, bloody—even human sacrifices—took the place of the spiritual offering of correspondent affections. The power of correspondence was perverted into magic, the nature of which we saw in our last. This marked the cessation of holy representative worship, for the heavens could no longer be conjoined with man's internal (see A. C. 1361). Then must needs come the period of mere non-correspondent representatives, by which the heavens could be conjoined with man's pious external alone.

Since they could no longer appreciate the abstract style of their Word; for its correspondences dealt with things now remote from their experience; a Word dealing with matters more worldly and sensuous became necessary. Hence we read:—

"Because that Word was full of such correspondences as remotely signified celestial and spiritual things, and it thus began to be falsified by many, therefore, of the Lord's Divine Providence, in process of time it disappeared and was finally lost, and another Word was given, written by correspondences less remote. This was the Word given through the Prophets to the children of Israel" (S. S. 102).

Here, then, ended the period of "significatives."

The falling away of mankind from the knowledge of Divine and heavenly things is thus summarised :—

“After their times [the Most Ancient], those succeeded who did not think of correspondences themselves, but from a knowledge of correspondences. Afterwards, those succeeded who did indeed know correspondences, but did not think from the knowledge of them. After these times the knowledge of correspondences was quite lost” (H. H. 115).

“It was first obliterated with the Israelitish nation” (A. C. 10,252).

As in relation to the foregoing revelations we have seen, first, the character of the people for whom they were provided, we shall now look somewhat closely at that of the children of Israel; for this will help us to see how they could become, as we saw last week, the representative of a Church; also why the Word given to them was such as it is. We read :—

“Lest the representatives and significatives of the Church should any longer be turned into magical things, the Israelitish people were selected, that the representatives and significatives of the Church might be restored among them. That people were of such a character that they could not fabricate anything magical out of those representatives and significatives, for they were altogether in externals, and had no belief in the existence of anything internal, still less of anything spiritual. With people of such a character what is magical cannot exist in the same way as it did among the Egyptians” (A. C. 6692).

“That nation, more than any other, could place Divine worship in externals, and so act as the representative of a Church; therefore that nation was taken” (A. C. 8588).

Strictly speaking, however, the Israelites were not chosen “but insisted that the Church should be among them” (A. C. 4290), as appears plainly from the internal historical sense in Exodus xxxiii., where it is said :—

“That Moses made the people go up out of the land of Egypt; also afterward, that they laid aside their ornaments and mourned, and

that Moses stretched his tent without the camp, and hereby that Jehovah assented; thus, manifestly, that they themselves insisted" (A. C. 4290).

This is a great historic illustration of how the Lord leads men even by their very perversities and evils. Nothing is further from the testimony of the Word than the notion that they were especially a spiritual people—as every reader ought to know. They were "a perverse and crooked generation" (Deut. xxxii. 5). The opinion that Jehovah, their God, was the greatest among several gods was rooted in their minds; this is "sufficiently manifest from their frequent apostasy to the worship of other gods" (instances are cited in A. C. 8301). Note, also, this testimony:—

"They shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood" (Ps. cvi. 38).

They were of such a character that, had internal truths been discovered to them, they would have profaned them:—

"Therefore it was provided by the Lord that the genuine or internal representative of the Church should depart from the posterity of Jacob, before they came into the representatives of the land of Canaan, to such an extent that they did not know anything concerning the Lord. . . . In order that they might be reduced to this ignorance they were detained some hundreds of years in Egypt, and when they were called out thence, they had lost all knowledge of the very name of Jehovah (see Ex. iii. 12-14); and moreover, they had lost all the worship of the [correspondent] representative Church, insomuch that after the promulgation of the commandments of the decalogue in their presence from Mount Sinai, within a month of days they relapsed to the Egyptian worship of a golden calf (Ex. xxxii. 4). And as the nation which was brought forth out of Egypt was of such a quality, therefore they all perished in the wilderness; for nothing was any longer required of them but to keep the statutes and commandments in their external form, inasmuch as this was to perform the representative of a Church: but to this they who had grown up to mature age in Egypt could not be brought; but their children could, although with difficulty, at first by miracles, and afterwards by fears and captivities, as is evident from the books of Joshua and Judges" (A. C. 4289).

Emptied thus of internal things which they would have perverted and profaned, the Israelites were fitted to become, by means of a Revelation suited to their state, not indeed a Church "but representative of a Church, in order that through the representatives there might be communication with heaven, until the Lord should come" (A. C. 2910⁵). Here, then, we reach the *merely* representative period. It was a provision whereby that communication might be maintained until the lowest depths were reached—the latest last—when, by the Lord coming, conquering, and restoring order, a further lapse should be made forever impossible. The representatives, into which heaven might flow, could only be taught them, however, by a Word, and by such a Word as should have within itself the things represented—thus a Word written by pure correspondences. It must be a Word such as might secure, at that time, existence for this "representative of a Church," and also provide a medium between heaven and earth for all succeeding ages. On this, hear the following :—

"Since man has broken this connection with heaven by turning his interiors away from heaven, and turning them to the world and himself, by the love of self and the world ; and since he thus withdrew himself so that he no longer served as a basis and foundation for heaven, therefore a medium was provided by the Lord, to be in the place of a basis and foundation for heaven, and also for the conjunction of heaven with man. This medium is the Word" (H. H. 305).

The superlative importance of such a Word, and of the dispensation which it inaugurated, will be evident from the following passage :—

"In the internal sense of the Word, the Lord's whole life is described, such as it was about to be in the world, even as to the perceptions and thoughts, for these things were foreseen and provided, because they were from the Divine, and for this reason also, that they might be exhibited as present to the angels at that time, who perceived the Word according to the internal sense, and that thus the Lord might be presented before them, and at the same time how He successively put off the Human and put on the Divine. Unless these things had

been exhibited as present to the angels through the Word, and also through all the rites in the Jewish Church, it would have been necessary for the Lord to have come into the World immediately after the fall of the Most Ancient Church . . . and, what is more, the human race, which existed at that time, could not have been saved " (A. C. 2523).

We learn from this that the Word, and the Jewish rites founded thereon, supplied the foundation—because correspondent—which could no longer be found for the heavens in correspondent states within man, until the "fulness of time" should come, and the Lord could restore man's interiors to correspondence. On this point we are further instructed :—

"In the representatives of the Church, the things which were done by the Lord while He lived in the world, or which were to be done afterwards, were as if they had been done, as is the case also in the internal sense of the Word ; for in God being done and being (esse) are the same thing, yea, all eternity is present to Him" (A. C. 2788).

It is clear that to serve its use among such a people this Revelation or Word must, as to its literal form, be adapted—brought down, degraded—to the deplorable state of the Israelites. The Old Testament has been characterized as unworthy a Divine author. Even the devout are perplexed that the history of a semi-barbarous people, with revolting particulars, statutes regulating slavery, polygamy, divorce, and other evils, should be the Word of God. One who believes that its spiritual sense, not its literal, is Divinely true, may wonder that this should be so arranged. The Lord has clothed so much of it in majestic imagery, stories of rare sweetness, magnificent heroisms, and in spiritual songs, that we cannot doubt all might have been given in similar forms. His life of going about and doing good fitly depicted the reception and the rejection of Divine Truth. Why not clothe all in pleasing "made histories," rather than so much in that of a stiff-necked, rebellious, incestuous, cruel people ?

The answer is given in the spiritual sense of the circumstance that the first tables of the Law which Moses broke "were the work of God and the writing was the writing of God" (Ex. xxxii. 16) whereas the second were hewn by Moses, although the writing was still the Lord's (xxxiv. 1). We read :—

"The tables of stone signify the Word in the whole aggregate : . . . The things inscribed upon those tables constituted the first of the revelation of Divine Truth, and were proclaimed by the Lord with a living voice before the whole Israelitish people. The things that are first signify the rest in their order, and the fact of their being proclaimed by the Lord with a living voice, signifies immediate Divine inspiration also in the rest" (A. C. 9416).

In the fact that the tables were of different workmanship, though the words were the same, is represented that the literal sense of the Word was different from what it might have been and would have been, had the Jews been different. According to the very Divine will, the literal sense should have been as the Saviour's seamless vesture, the direct outcome of the Divine and angelic affections and thoughts. But in such a dress it would have been too high, too wonderful for them. Upon the plain of their natural life they, like Moses, would have broken the tables at the foot of the mount :—

"The letter of the Word would have been different had it been written among another people, or if the Jews had not been of such a quality" (A. C. 10,453).

"The internal remained and the external was changed ; the internal sense is signified by Jehovah writing on these tables the same words which were on the former" (A. C. 10,603).

Burnt offerings and sacrifices, apparently commanded as holy, were but permitted and regulated, because the people would otherwise have fallen habitually into grossest evils, even human sacrifices. They were to worship only at one central place, because otherwise they would have

worshipped "the very mountains and groves, the sun, moon, and stars" (see A. C. 4288). In the Israelitish rituals, therefore, everything used, every action enjoined or permitted, everything forbidden—irrespective of any corresponding internal in the people—had its correspondent in something, either heavenly or infernal. Prohibitions were given lest they should turn aside from worship truly representative to idolatrous worship :—

"For when they became idolaters, they could no longer represent the celestial and spiritual things of the Lord's Kingdom, but their opposites, such as infernal things, since in this case they called forth from hell a certain devil whom they worshipped, and to whom they applied Divine representatives" (A. C. 4444⁴).

"For the sake of that nation it was permitted to marry several wives, a thing altogether unknown in ancient times, likewise to put away their wives for various causes; hence laws were enacted concerning marriage and divorces, which otherwise would not have entered the external of the Word, on which account the external is called [the external] of Moses, and said to have been granted for the hardness of their hearts" (A. C. 10,603).

The Lord accepted this external since by it He could best influence and control so perverse a people, and those like them in after ages. He veiled the brightness of His wisdom in clouds drawn upward from the earth of man's natural life. It was admissible and effective because non-correspondent representatives, equally with correspondent, could be made to signify Divine and heavenly things :—

"The things represented in the Jewish Church and in the Word are the Lord and His Kingdom, consequently the celestial things of love, and the spiritual things of faith. . . . The things representing are either persons, or things existing in the world, or on the earth, in short, whatever is an object of the senses, inasmuch that there is scarcely any object but may be a representative" (A. C. 1361).

These alike being based on correspondence, so that Divine and heavenly thoughts and affections could flow down into

them, were obviously adequate to signify the things of heavenly and Divine Wisdom, consequently to conjoin with the heavens, so long as they were scrupulously obeyed.

A sample of the blending of representatives truly correspondent with others only representative is afforded by those of the land of Canaan. As already seen, its places had a true representation derived from heaven. We read :—

“The names of places which were in the land of Canaan and in parts of Asia round about . . . signify similar things as in the Ancient Word. It was for this reason that Abraham was commanded to go into that land, and that his posterity from Jacob were introduced into it” (S. S. 102 ; see also A. C. 3686, 6516).

But under the law of representation we are told they also take “a signification from those who inhabit them” (A. C. 1675).

We have already learnt that the things which were inscribed on the tables were the first of the revelation of Divine Truth, and were uttered before all the people of Israel with a living voice from the Lord. It is very important to grasp this truth—that the Word, as given, began with the commandments, which were proclaimed as here described. It brings before us plainly the conditions of Inspiration. We have seen that Inspiration is essentially “insertion among angelic Societies.” That was what took place with Moses in the Mount :—

“All things which were instituted with the Israelitish people were similar to those in the ultimate heaven, but in less perfection, because in the nature of the world. From that heaven the things which were to be instituted among the children of Israel were shown to Moses by the Lord in Mount Sinai, as is evident from Ex. xx.” (A. C. 10,276).

Hence the vast importance of the command “Look that thou make them after their pattern, which was showed thee in the mount” (Ex. xxv. 40).

The things in that heaven, we remember, were representa-

tives of the affections and thoughts of angels in the higher heaven, and these were from the Lord Himself:—

“Whatsoever is said by the Lord and perceived by the angels, is turned into representatives whilst it descends, and is thus presented before the eyes, as well of the angels in the ultimate heavens, as before men who were prophets, when the eyes of their spirit were opened” (A. E. 260).

Such descents of Divine affections and thoughts were Inspiration. They descended, however, in four distinct ways. Wherefore there were four varieties of Inspiration, namely, by Influx, Dictation, Visions and Dreams. The nature of the first—INSPIRATION BY INFLUX—appears from the following:—

“The worldly things and those of civil judicature, such as the judgments, the statutes, and the laws promulgated by the Lord from Mount Sinai . . . are Divine and holy by [an] inspiration; which is not dictation, but influx from the Divine; whatever flows in from the Divine passes through heaven, and is there celestial and spiritual; but when it comes into the world it becomes something worldly, in which inwardly those things are. It is consequently evident whence the Divine comes, and where the Divine is in the Word, and what Inspiration is” (A. C. 9094).

As to INSPIRATION BY DICTATION we read:—

“The Lord did not speak with the prophets through whom the Word was given as He did with the Ancients by an influx into their interiors; but through spirits who were sent to them, whom He filled with His aspect, and thus inspired them with the words which they dictated to the prophets. This was not influx but Dictation. And since the words came forth immediately from the Lord, therefore they are each filled with the Divine, and contain within them an internal sense. . . . Since such was the state of the spirits who spoke with the prophets, therefore also it is said by them that Jehovah spoke. The spirits also called themselves Jehovah, as is evident, not only from the prophetic, but also from the historical, parts of the Word” (H. H. 254).

The Divine Word declares as to the third kind—INSPIRATION BY VISION:—

"I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets" (Hosea xii. 10).

Let us see something next about these visions. We have the following summary statements :—

"By genuine visions are meant visions, or sights, of those objects which really occur in the other life, and are actually real substance, which may be seen by the eyes of the spirit, but not by the eyes of the body, and are visible to man when his interior sight is opened by the Lord. This interior sight is that of his spirit, into which also he comes when, being separated from the body, he passes into the other life, for man is a spirit clothed with a body. Such were the visions of the prophets" (A. C. 1970).

"Divine visions, which are produced by means of representatives in heaven, are such as the prophets had, who, when they were in them, were not in the body, but in the spirit ; for visions cannot appear to anyone in a state of bodily wakefulness. Wherefore, when they appeared to the prophets, it is also said that they were then in the spirit" (D. P. 134).

"In the ultimate [heaven] there are represented those things which are thought, said, and have an existence, in the middle and inmost heavens. The representatives which are in that heaven are numberless, as, for instance, paradises, gardens, fields, pastures, also towns, palaces, houses ; and, further, flocks and herds, also animals, and birds of many kinds, besides innumerable other things. . . . Such things appeared also to the prophets, when their interior sight, which is the sight of the spirit, was opened ; for instance, horses to Zechariah (vi. 1-8) ; animals which were cherubim, and afterwards the new Temple, with all the things belonging to it, to Ezekiel (i. ix. x. xl. xlviii.) ; a candlestick, thrones, animals which were also cherubim, horses, the New Jerusalem, and many other things, to John" (A. C. 9457).

And now as to the fourth method, **INSPIRATION BY DREAMS** :—

"As regards dreams, it is well known that the Lord revealed the secrets of heaven to the prophets, not only by visions, but also by dreams, and that dreams were equally representative and significative as visions.

"There are three kinds of dreams. The first kind come mediately through heaven from the Lord ; such were the prophetic dreams

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recorded in the Word. The second kind come through angelic spirits . . . it was thence that the men of the Most Ancient Church had their dreams, which were instructive. The third kind come through the spirits who are near when man is asleep, which are significative. But phantastic dreams have another origin" (A. C. 1975, 1976).

As to all four methods of Inspiration, it will be observed that the general principle holds good—"Inspiration is an insertion into angelic societies." That was how the men of the Most Ancient Church received theirs—an immediate revelation because they were consciously present among the angels. Upon them the men of the Ancient Church were dependent for theirs, since it was mediate through their predecessors. And it was the only way in which the Lord could give the last and final Word. We must, however, pursue the process a little farther, and see its precise effect upon the prophet, or penman.

This flowing of Divine ideas through the heavens excited in the mind of the prophet corresponding forms of thought and of language, without interfering with his conscious freedom. The forms were those proper to his own mind, although correspondent to Divine and heavenly ideas; hence the *rationale* of the clothing of Divine Wisdom in the Israelitish forms of thought. There is a luminous passage in the *Adversaria*, which, because in agreement with principles established elsewhere, is entitled to full weight:—

"The angel who inspires words into a prophet, or into those men who speak the inspired things, as, for example, in this instance into Moses, is in spiritual things only, and he acts into the mind of him who is being inspired in the following way: he calls forth a thought which falls into words in the customary manner. The words are such as are in the prophet, consequently they are according to his apprehension, and according to the form they have in him. This is the reason why the style of the prophets is so different, and why it is with everyone who is inspired according to the form previously acquired. But this I can solemnly declare, that, with him who is being inspired, there is not the least thing of any word, not even an iota which is not inspired;

although it is slightly varied according to the endowment of him who utters it ; but still in such wise that not even then is there an iota that is not inspired " (6966).

This may be taken as applying equally to those who wrote what they had seen in the spiritual world as to those who chronicled history or other matters of this world. That which constituted their Inspiration, and caused them so to write as that "the expressions, in their series, should involve a series of spiritual things" (A. C. 10,633), was their insertion into angelic societies, and the fact that the Lord, through such societies, "acted into their minds," and called forth corresponding natural thoughts.

Let us now bring together the several interesting and important particulars which radiate, as beams of light, from these general principles of Correspondence and Inspiration.

It will have been manifest from the nature of Inspiration that the law of Correspondence, which causes Divine ends or uses to clothe themselves in distinct substantial forms in every plane of existence, also causes Divine Wisdom to put on in each heaven a sense suitable to its inhabitants, even as on earth it assumes one suited to man. Hence, in the celestial heaven, the Word is known as to its *celestial* sense, in the spiritual heaven as to its *spiritual* sense, in the natural heaven as to its *natural* sense, as among men in the sense of the letter. As in the creation the Lord is the end, the spiritual world the cause, and nature the effect, and the cause is within the effect, and the end within the effect through the cause, so the literal sense is necessarily the container, as well as the basis and support, of its spiritual and celestial senses" (S. S. 121).

We may also see a few other consequences of this descending series. An important class arises out of the fact that use or function is prior to the organic forms, alike of the spiritual and the natural worlds. For instance : The under-

standing is the use which produces the function of sight. It is not itself body, nor bodily organ, but it uses the eye of the natural body here, and of the spiritual body hereafter. We speak of it as the "spiritual eye," and as corresponding to the eye. But we do not, strictly, mean that the understanding is the eye of the spiritual body. The relation, and hence the correspondence, of uses to organs appears from the following illustration derived from the sight:—

"Confirming reasons are in the light of heaven, which is Divine Truth or Divine Wisdom proceeding from the Lord, which operates in each angel according to the state of his reception; this is spiritual sight, or understanding. Inasmuch as this sight operates into the sight of the eyes with the angels, and presents the truths of the understanding in corresponding forms, which appear in heaven not unlike to the forms in the natural world which are called objects, therefore by seeing in the literal sense of the Word is signified to understand. . . . Everyone knows, from the customary modes of expression, that to see signifies to understand . . . hence we say, 'I see this, that it is, or is not so,'—meaning the perception of truth by the understanding" (A. E. 260).

We should have a strangely indistinct idea of the spiritual body were we to imagine its eye as the understanding, its ear as obedience, and so on. The uses which produce the natural organisms, first produce the corresponding spiritual ones: understanding and obedience are such uses. Recognition of this will enable us to grasp a somewhat perplexing statement:—

"Besides representatives, there are correspondences, which both sound and signify altogether differently in the natural world from what they do in the spiritual world, as that the heart denotes the affection of good, the eyes the understanding, the ears obedience, the hands power, besides numberless others; these are not so represented in the world of spirits, but they correspond as the natural to the spiritual" (A. C. 2763).

The eye of the natural body corresponds to the eye of the spiritual body, but both correspond to the understanding. So with all other functions and organs. The one corre-

spondent is within the other, as the three senses of the Word are within each other. A similar truth appears from the following :—

“It is evident from this that Jerusalem signifies the Church, and that John saw it first as a city, and afterwards as an espoused virgin ; as a city representatively, and as an espoused virgin spiritually ; thus, under a two-fold idea, the one within or above the other, precisely as the angels do ” (A. R. 881).

We note next that “In the Word *all things* are real correspondences ” (A. C. 4434). Everywhere there is the actual fact of Correspondence, because absolutely all things, all actions and processes, are results from causes in the spiritual world, and each, taken separately, corresponds to its cause :—

“All things in the world correspond, and *according to correspondences*, represent and signify, spiritual and celestial things, and, in the supreme sense, Divine things which are of the Lord ” (A. C. 9280).

All things correspond, and representatives and significatives are according to correspondence. But now we come to something which at first seems to show that representatives and significatives are not *always* according to correspondence, but sometimes independent of it :—

“All these laws derive their origin from the laws of truth and good in heaven, and have relation to them in the internal sense, but partly by correspondences, partly by representatives, and partly by significatives ” (A. C. 2567).

This statement is easily reconciled with the other. “Partly by correspondences ” because, strictly, only such things are correspondences as are real outbirths of spiritual states or causes. We might take as an illustration the treatment by the Jews of the Word made flesh, which was the precise outcome of their treatment of the revealed Word. “Partly by significatives ” because, as we have seen, when correspondence was no longer seen and felt, objects were only signs of their causes, or “significatives ” ; and, further, the things of the spiritual world not ultimated here, as cherubs,

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unicorns, dragons, were yet signified by their names. Of such we might take as illustrations prophetic scenes which were not caused by any then existing state, but were representatives of "things to come." "Partly by representatives" because, in the widest sense, representatives took in truly correspondent representatives, as well as those which were mere "ceremonial observances void of any essential truth" (A. C. 1832). It is, however, the latter class that is distinctively styled "representative," and the difference between significative and representative comes out well in the following:—

"Internal purification was *signified* by washings in the Ancient Church, and the same was *represented* in the Jewish Church: the reason was because the man of the Ancient Church regarded that rite as somewhat external in worship, nor did he believe that he was purified by washing, but by washing away the things of self-love and the love of the world, which, as was said, are the filth of the natural man; whereas the man of the Jewish Church believed that by washing he was purified, not knowing, or being willing to know, that the purification of the interiors was thereby signified" (A. C. 3147).

So long as such deeds were *understood*, they were signs or "significatives": among the Jews they were *signs* of nothing whatever. Hence "when the significative Church ceased, all these things became representative" (A. C. 1361⁸).

Because words became significative, we have the distinction so well expressed in passages like the following:—

"All the *historical facts* represent, and the *separate words* by which they are described are significative" (A. C. 2607).

"Whatever the Lord *did* in the world represented, and whatever He *spoke* signified" (A. E. 405²⁴).

"As all the *historicals* of the Word are representative, therefore all the *words* of the Word are significative, that is to say, they have a different signification in the internal sense from that which they have in the sense of the letter" (A. C. 1409).

In other words, they have a *corresponding* sense; wherefore the word "signifies" comes to mean—whether it

applies to something which, strictly, is either a correspondent, or a significative, or a representative—"means in the spiritual sense."

This being so, although it is interesting to know that there are many styles in the Word; that factitious history, real history, poetry, prophecy are there, and that its parts were given in many ways—by adoption from an earlier revelation—by the record of things heard and seen in the spiritual world—by the writing of the nation's story—by the transcription of messages actually heard from the Lord,—it is of no consequence whatever either to know this, or to distinguish between the styles or the methods, in order to understand the spiritual sense. Whether its science is true or faulty, whether a putative record is history or myth, whether the writer was personally good or evil, whether he understood what he wrote or no, the words are equally according to correspondence, and equally "signify" or "mean in their spiritual sense" Divine and heavenly things. See this specially illustrated in the case of "made histories," such as those with which our Word opens, having no basis in natural fact. None was needed; because all the words used were actually in correspondence with angelic affections and thoughts, and through them with the Divine; and they were so arranged as to exactly signify some spiritual thing or process, even though there was no correspondence—because no relation of cause and effect—between the spiritual thing or process and the details of the narrative. For instance: there was no relation of cause and effect—hence no correspondence—between the spiritual processes of the formation of the Most Ancient Church, or of man's regeneration, and the story of the Creation of the universe, by which these are signified. That signification results from the fact that every *word* corresponds, and that all the words are so brought together as to secure that general result. The principle applies equally to the real histories.

The natural event may correspond to the spiritual truth it expresses—that is to say, may be related as an effect to its cause—or it may not. The spiritual sense is not in the least affected either way.

Of supreme moment—clear, definite, instructive as words can be, are the following :—

“The *matters of history* recorded in the Word are representative, and each *expression* of the relation is significative ; and no other historical circumstances are recorded, nor in any other order, nor other expressions used, than such as, in the internal sense, might express those arcana ” (A. C. 1468).

The importance of this cannot be overstated. The selection of suitable words from whatever source was absolutely controlled by the Lord, so that they should adequately signify the intended truth.

If the weighty import of the foregoing were grasped, no student would imagine that the story of Creation must be in accord with scientific fact to afford a basis for spiritual verity. Nor would anyone suppose that the book of nature could be so interpreted by correspondences as to disclose the course of spiritual processes—especially in view of man’s departure from true order. Further, none would imagine that the Israelites were *predestined* to do certain things “for the sake of the Word.” They acted in freedom ; such things as could adequately represent, or signify, spiritual truths which had to be given, were alone taken from their history, “for the sake of the Word.”

Because Inspiration invariably took place according to the law of Correspondence :—

“The Word is so written, that all the things therein, even to the most minute, correspond to the things in heaven ; hence the Word has Divine force, and conjoins heaven with earth ; for when the Word is read on earth, the angels in heaven are affected by the holiness which is in the internal sense ; this is accomplished by the correspondences of all the things therein ” (A. C. 8615).

How this conjunction is effected, is explained in a summary statement :—

“The angels have no idea but what is spiritual, and the historical sense with them is turned into a spiritual idea. Thus angelic thoughts correspond with human ; such correspondences are perpetual, and cause the Word to be holy and Divine ; for thus the literal sense by ascent becomes spiritual, and this even to the Lord, where it is Divine” (A. C. 4373).

The nature of conjunction with the Lord, and of consociation with the angels by the Word, is as follows :—

“There is conjunction *with the Lord* by means of the Word, because the Word treats of Him alone ; and by this means the Lord is the All in all things of the Word, and is called the Word. . . . The conjunction is in the sense of the letter, because in that sense the Word is in its fulness, in its holiness, and in its power. . . . The conjunction is not apparent to man ; but it is in the affection of truth and the perception of it, thus in the love and faith of the Divine Truth with him.

“There is consociation *with the angels* through the sense of the letter, because within that sense are the spiritual and the celestial senses ; and the angels are in those senses, the angels of the spiritual kingdom in the spiritual sense of the Word, and the angels of the celestial kingdom in its celestial sense. These senses are evolved from the natural sense of the Word, which is the sense of the letter, when a true man is in that sense. The evolution is instantaneous ; consequently, so also is the consociation” (S. S. 62, 63).

It thence follows that one need not be acquainted with the spiritual sense to be in such consociation : the simple, especially little children, afford the necessary basis for angelic thought as well as the wisely innocent. As we read the literal sense in a prayerful, devout spirit, we are so conjoined, so associated, and are helping to maintain the indispensably necessary communication between earth and heaven. Nevertheless :—

“If man knew that there is such a [spiritual] sense, and should think from a knowledge of it, when he reads the Word, he would come into . . . still closer conjunction with heaven, because he would thus enter into ideas similar to those of the angels” (H. H. 310).

How faithfully, then, should we follow the example of the Lord's servant, among whose rules of life was this: "To read often, and meditate well, in the Word of God!" For, as he tells us:—

"From these considerations it is evident that, as there is conjunction with the Lord and consociation with the angels by means of the Word, in the Word alone there are spirit and life, as the Lord teaches:—

'THE WORDS THAT I SPEAK UNTO YOU, THEY ARE SPIRIT, AND THEY ARE LIFE' (John vi. 63).

'THE WATER THAT I WILL GIVE YOU SHALL BE A FOUNTAIN OF WATER, SPRINGING UP UNTO ETERNAL LIFE' (John iv. 14).

'MAN DOETH NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD' (Matt. iv. 4).

'LABOUR FOR THE FOOD WHICH ENDURETH UNTO ETERNAL LIFE, WHICH THE SON OF MAN WILL GIVE UNTO YOU' (John vi. 27)." (S. S. 69.)

IV

THE KNOWLEDGE OF CORRESPONDENCES THE KEY TO REVELATION

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KNOWLEDGE OF CORRESPONDENCES

THE KEY TO REVELATION

If we have at all succeeded in demonstrating that Correspondence, the universal law of Causation, was also the law of Inspiration, and in tracing the descent of Divine thoughts and affections through suitable intermediaries into forms of human thought and language truly correspondent, we have already demonstrated that the knowledge of these correspondences must inevitably be the key to the highest and best things of Revelation. Whilst gaining, incidentally, additional confirmation of this in our present dissertation, our main end must be a further demonstration—How that knowledge was restored to the world, and placed within our reach—How we can stretch forth the hand to grasp and apply the key.

In following this route many views will open up, and our eyes should be specially keen for the following particulars : (1) The Law of Correspondence as the cause of language ; (2) The decline of the once-general knowledge, and its remains in hoary myth, and present-day speech ; (3) Its ultimate complete loss as a unity, or a science ; (4) How its restoration was provided for by the Lord ; (5) Some general principles of Correspondence, considered as a science ; (6) Lastly, our own part in attaining a knowledge of the science, and that spiritual sense to which it serves as a key.

In reference to Correspondence as the cause of language, we must first see its operation in the spiritual, the causal, world :—

“In the whole heaven all have one language, and they understand one another, from whatever society they are, whether near or distant. This language is not learned there, but is natural to everyone, for it flows from their very affection and thought. The sound of their speech corresponds to their affection, and the articulations of sound, which are words, correspond to the ideas of their thought which are from affection ; and, since their language thus corresponds, it is itself also spiritual, for it is affection audible and thought speaking” (H. H. 236).

In this connection it is well to recall the teaching of a Memorable Relation as to the ineffable superiority of this language above all on earth. Good spirits were convinced of this, inasmuch as they could “not find any idea of natural thought adequate to any idea of spiritual thought ; consequently, no words expressive of it ; for ideas of thought become the expressions of speech” (C. L. 326). We may remark, in passing, that this should remind us ever that what has been communicated to us in the Lord’s goodness, is necessarily an adaptation to our present ideas of thought, and is as nothing compared with what awaits us, if, hereafter, we share the spiritual ideas of the angels.

And yet, the fact that their language is “affection audible and thought speaking” illustrates what “the first language of men on our earth was,” for it was “in agreement with angelic language, because they had it from heaven” (H. H. 237). This may, we think, be taken as meaning, not that when first created, a perfect language was devised and put into man, but rather that his affections and thoughts naturally and spontaneously clothed themselves in sounds and words correspondent. Under the law of Correspondence, language originated in ideas—spiritual in their nature—clothing themselves in sounds and words—material in their character—expressive of the feeling or thought

through the direct relation of cause and effect which exists between the affections that move us and the tones we produce—a relation so perfect that we can tell from them alone, without hearing any words, the state of one's affections. In giving expression to the associated thought, the word naturally takes a like form, harsh or gentle as the case may be.

Here we may call to our aid a New Church student of philology, whose sympathetic, practical grasp of Correspondence enables him to speak with great weight—the venerable Leo H. Grindon. Mr Grindon reminds us that there are sounds all around us in nature, corresponding to affections which are their spiritual causes. When the mind was open to recognize these, it would spontaneously adopt such sounds. The farther language is traced back, the smaller the number of root-words, and the more manifest their onomatopœtic character. Mr Grindon also reminds us how much of this remains to-day :—

“In English we speak of the hissing of serpents, the cawing of rooks, and the grunting of pigs. We say also that a cat mews, and that it purrs ; and that dogs whine, bark, growl, yelp, and snarl.”¹

The ripple of the wavelet, the raging of the tempest, the rolling of the thunder, the sighing of the breezes, the twitter of the sparrows, the cooing of the doves, the sigh of sorrow, and the shout of triumph, are all verbal forms based upon the sounds they describe—onomatopœias.

The association between the sound which the word necessitates and that existing in nature, or made by the animal, is too obvious to permit a doubt as to the nature of the idea—the cause—behind the word. Our authority has some great thoughts upon this natural, spontaneous origin. It is not to say that—

“Language . . . commenced with an unintelligible gabble, a painful and senseless jargon, a fantastic mixture of interjections, and

¹ *Figurative Language*, p. 39.

of the names of beasts and birds, the latter founded upon their natural cries. The hypotheses in question are those which one of the greatest of modern philologists has well designated the 'bow-wow' and the 'pooh-pooh.'"¹

"The 'bow-wow' theory may, without hesitation, be laughed at heartily. Let us be careful only, during our merriment, that we do not laugh at the great verities of which it is the effigy and caricature; the absurdities referred to in a sally that amuses the flippant are not to be confounded with philosophical truths."²

"This is the entire and very simple principle of language; imitation begins, metaphor continues and completes the noble work."³

"Nearly all these words [quoted] are familiarly employed also in the metaphorical sense, the figurative use shewing exactly how such terms would become available with the first members of mankind, for the general purposes of language."⁴

"Language in truth consists almost wholly of crystallised metaphors, as anyone may discover easily enough, who will study it, not alone perhaps as an etymologist, but by the light of poetry."⁵

Mr Grindon goes on to point out that not single words alone, but the laws of grammar, by which they are built into language, are natural effects from mental causes:—

"Grammar has its prototype in the external world, just as names, and the appellations of emotions and ideas, have theirs. No 'part of speech' has been arbitrarily contrived. Nothing has grown up in independence so thorough of the aid of scholastic science as language. Grammar exists in language because already in the system of the external or material world. Existence, quality, and number, the images and counterparts of sex and gender, the relations of time and space, possession, action, passivity, are all pre-figured in it, and all enter into language necessarily, because language appropriates for its glossary the objects with which they are identified."⁶

Mr Grindon has done the student of language in the light of Correspondence a great service in this book, which is a fine justification of the following tribute to Figurative Language:—

¹ *Figurative Language*, p. 13.

² *Ibid.* p. 26.

³ *Ibid.* p. 23.

⁴ *Ibid.* p. 39.

⁵ *The Science and Poetry of the Old Testament*, p. 48.

⁶ *Figurative Language*, p. 24.

"The observation is as old as the time of Aristotle, that nothing so certainly distinguishes genius as the employment of new and felicitous metaphors. Longinus . . . remarks, in the same spirit, that writers of low stature never display the noble freedom of thought which has figure for its first-born. Setting things forth in symbol, and subtle metaphor, is at all events a compliment to peoples' understandings."¹

Only to a very small extent, however, dare the New Church teacher so compliment his hearers, lest he produce confusion between correspondent and arbitrary metaphors. The difference, and the common inability to grasp it, is admirably put in the following :—

"If it is said that [a word] is a spiritual correspondent, it is not understood ; if it is said that it is a significative, this is, indeed, understood, but in a sense quite different from that in which a significative correspondent is understood, that is to say, as something quite separate ; when yet a spiritual or significative correspondent is conjoined with that to which it corresponds, as man's sight with his eye, his hearing with his ear, thought, which is spiritual, with the form of his interiors, and through it with the organs of speech ; or as the will, which also is spiritual, is conjoined with the muscular fibres by means of which action is produced. Such is the case with every spiritual correspondent, or every significative, relatively to its natural, with which there is correspondence" (A. C. 7850).

This passage warns us equally against confounding mere metaphor with correspondence, and forgetting that very many words, which we might suppose were mere figures of speech, are actually correspondent, and therefore the best terms available in natural language for expressing spiritual ideas.

That which few acknowledge, all employ. This figurative language, enshrining many genuine correspondences, has come down to us from the days of the Most Ancient Church. Their knowledge of spiritual and heavenly things has coloured intermediate traditions and fables :—

"The scientifics of the ancients treated of the correspondences of things in the natural world with things in the spiritual world. . . .

¹ *The Science and Poetry of the Old Testament*, p. 55.

They established Helicon on a mountain, and thereby understood heaven. Parnassus they placed on a hill beneath, and thereby understood scientifics. They asserted that a flying horse, which they called Pegasus, broke open a fountain there with his hoof. They called the sciences virgins. And so forth. For they knew from correspondences and representatives that a mountain means heaven ;—a hill, that heaven which is beneath, or which is with man ;—a horse, the intellectual ;—the wings with which he flew, spiritual things ;—a hoof, the natural ;—a fountain, intelligence ;—the three virgins, who were called the graces, the affections of good ; and the virgins, who were named the virgins of Helicon and Parnassus, the affections of truth. . . . From the ancients also the custom still remains for kings, at their coronation, to sit upon a silver throne, to wear a purple robe, to be anointed with oil, to bear a crown on their heads, and a sceptre, a sword, and keys in their hands, to ride in royal pomp on a white horse, under whose feet should be hoofs of silver, and to be waited on at table by the most honourable personages of the kingdom. . . . The Gentiles derived these [scientifics] from the Ancient Church, whose essential worship consisted of representatives and significatives, and their internal worship of the things signified and represented" (A. C. 4966).

These "scientifics" were much more than mere scattered, sundered, unrelated knowledges: they were seen in their proper relations: they were to them a *science* :—

"The science of correspondences and representatives . . . was the principal science of those times among the Arabians, Ethiopians, and others in the East" (A. C. 10,252).

It passed away, however, first as a science, then as to any and every recognition of the essential nature of language :—

"But that knowledge in time perished ; since, when the good of life ceased, it was turned into magic, and it was first obliterated with the Israelitish nation, and afterwards with the rest ; and at this day to such a degree that it is not even known to have any existence ; in the Christian world so much so, that if it be said that all things and everything of the Word in the sense of the letter from correspondence signify heavenly things, and that hence is its internal sense, it is not known what this means" (A. C. 10,252).

Now, we are in a more fortunate position, for we have seen how correspondence originated, and how, in a general way,

natural things come to signify spiritual and heavenly things. We may have a good illustration from the human body, of the general fact that things which correspond, in the Divine Word *signify* that to which they correspond. We recall from our second lecture, the powerful illustration of the uses served by several organs of the body, and their connection, by reason of those functions, with certain societies in the Grand Man performing like uses. What those organs signify in the spiritual sense of the Word is shown us:—

“On this account it is that by these same members, organs, and viscera, such things are signified in the Word ; for all things there are significant according to correspondence. Thus by the head is signified intelligence and wisdom ; by the breast, charity ; by the loins, marriage love ; by the arms and hands, the power of truth ; by the feet, what is natural ; by the eyes, understanding ; by the nostrils, perception ; by the ears, obedience ; by the kidneys, the purification of truth ; and so on. Hence also it is usual in common discourse, to say of one who is intelligent and wise, that he has a head ; of one who is in charity, that he is a bosom friend ; of one who excels in perception, that he is keen-scented ; of one who is distinguished by intelligence, that he is sharp-sighted ; of a very powerful man, that he has long hands ; and of one who wills from love, that it is from the heart. These and many other sayings in man’s speech are from correspondence ; for such expressions are from the spiritual world, although man does not know it” (H. H. 97).

Yet, although we have spiritual thoughts and ideas presented to us in language which freely uses natural things as types of mental,—although we speak of the light of truth, the darkness of ignorance, the warmth of love, and the coldness of indifference, ambitions that are lofty, high ideals, and grovelling appetites, novels that are light and discourses heavy, the world fails to see that these are illustrations of a genuine and all-pervading characteristic of language, which applies also to the Divine Word. Although, at a thousand places, vestiges of the once universally-recognised knowledge of correspondence present themselves, the world turns a deaf ear to the appeal that it should not

look only to "the plain grammatical sense" of Scripture. But what else can we expect? How can the world believe that there are spiritual causes, in language or elsewhere, when it has lost all knowledge even of the existence of a real, substantial, objective, spiritual world, and knows not, nor wishes to know of, or believe in, any world beyond this?

How, then, could this knowledge of correspondence be restored, except in some very signal way by the Most High? How should any man, howsoever endowed or developed, spiritually and intellectually, be able to discover what the wisest and best age after age have felt and looked for, but never found? He who claims to have been the means of restoring it disclaims absolutely any such power, or to have made any personal discovery:—

"To know the spiritual things in heaven, to which natural things in the world correspond, is possible to no man at this day except by revelation from heaven, because the knowledge of correspondences is entirely lost" (H. H. 110).

But whilst he makes no claim for himself, he does not hesitate to declare how great things the Lord had done for mankind through him:—

"That the Lord manifested Himself before me, His servant, . . . and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for many years, I attest in truth" (T. C. R. 779).

He tells us it pleased the Lord to prepare him from his earliest youth for the perception of the Word (Invitation, 55). Let us hear a few more details of this special preparation: we shall come presently to the question of a test for these remarkable, though humble, claims. It was by admittance, in a pre-eminent degree, to the same open intercourse with the spiritual world as the Most Ancient Church had in its day, so to see the relationship between

the two worlds, and to trace causes to their effects, that Emanuel Swedenborg was able to acquire, and to impart, the knowledge of correspondences. Like theirs, his was a "direct revelation" (H. H. 1), for he enjoyed the fullest, freest experience of what was going on there. He could see the facts and laws of the spiritual world, he could trace their relations with those of the natural world : he could see how they corresponded.

We saw in our last that insertion into angelic societies was a necessary condition of the Inspiration whereby the Word was given. But it by no means follows that because so inserted, Swedenborg must have had inspiration of this exalted character. That proceeded from the Lord to the prophets or penmen through the three heavens, and therefore had, within the form it took in their minds, the forms it previously had in the heavens—hence the inner senses of the Word. They did not receive Divine Truth into the understanding. But Swedenborg did so receive it. The difference appears from the following :—

"The prophets through whom the Word was written . . . wrote as the Spirit from the Divine dictated, for the very words which they wrote were spoken in their ears. With them was the truth which proceeds mediately, that is, through heaven, from the Divine ; but there was not on that account the truth which proceeded immediately from the Divine, for they had no perception of what each single thing signified in the internal sense, because when the two are conjoined, then there is perception. This conjunction rarely exists with man, but it exists with all who are in heaven, especially with those who are in the inmost or third heaven ; nor does it exist with man, unless he is regenerated to such a degree that he can be elevated from his Sensual, even towards his Rational, and thereby continue in the light of heaven, where the angels are" (A. C. 7055).

From this, we may incidentally conclude how high was his degree of regeneration, which enabled Swedenborg to see meanings entirely unknown to the penmen of the Holy Word—to see the facts and laws of the spiritual world as once seen by those of the Most Ancient Church.

Hence, if we apply the term "inspiration" to Swedenborg, we must rigidly distinguish between what is strictly so-called, and his rational enlightenment. The Divine Word has a Supreme Divine sense, and celestial and spiritual senses; the Writings have neither, but contain what the Lord has been pleased to show us of all the senses of the Word.

Coming, however, into a knowledge of correspondences was but a means towards an end. As the Creator, ages and ages before they would be needed, had prepared the coal measures; and secreted the oil which in process of time should give men light and propel their locomotives, so He had given His Word in such a way as that, deep within it, to all time, men becoming wiser and better, should find inexhaustible stores of light. "Correspondences being the mediatory links which connect the spiritual sense of the Word with the natural" (T. C. R. 702), the Lord designed by communicating them, also to reveal that sense.

The absolute necessity of intromission to the spiritual world as a means of learning correspondences, and seeing the spiritual sense, appears conclusively from the following passage:—

"It having been granted me, by the Divine mercy of the Lord, to know the internal sense of the Word, in which are contained the deepest arcana, such as never heretofore have come to the knowledge of any person, nor can come, unless the nature of the other life be known; for the major part of what is contained in the internal sense of the Word describes and involves what relates to it; therefore it is allowed me to disclose what I have heard and seen during the communications which, now for several years, have been permitted me with spirits and angels" (A. C. 67).

Again: respecting the Book of Revelation and its scenes, representative of the things which should come to pass about the time of the Last Judgment, Swedenborg writes that they could not be revealed—"Except by someone in the world, to whom it should be given by the Lord to

see them, and to whom at the same time should be revealed the spiritual sense of the Word" (A. E. 260).

This lost knowledge, bringing with it the revelation of the deeper senses of His Word, hitherto absolutely unknown on earth, the Lord was pleased by these means to restore, through—

"The instrumentality of a man, able not only to receive the doctrines of the New Church into his understanding, but also to make them known by the press" (T. C. R. 779).

"To this end, that the Lord might be constantly present, He revealed to me the spiritual sense of His Word, in which sense Divine Truth is in its light" (T. C. R. 780).

We cannot too firmly grasp the fact that it was by "insertion among angelic societies" that it became possible for Swedenborg to receive the doctrines of the New Church, not, however, "from any angel, but from the Lord alone, while" he "was reading the Word" (T. C. R. 779).

From the special enlightenment thus vouchsafed, Swedenborg was indeed "the Lord's servant" for restoring the long-lost knowledge of correspondences. But if we would enter into that knowledge, we must begin by understanding Swedenborg's own attitude towards the Lord and His Word, and the inevitable conditions of admittance to that knowledge.

It is vital that we should see that Swedenborg claims absolutely no authority for himself; that he does not in the least interfere with the right of private judgment; that he shows how acceptance of his disclosures must depend upon personal conviction of their truth; that none are to be taken upon his *ipse dixit*; that he insists upon the responsibility of each to test them by the standard of the Divine Word.

No writer is more entirely free from arrogance than this "servant of the Lord Jesus Christ." With utmost humility he ever diverts thought from himself to the Word, and the Lord of the Word. The very disclosures which he avers

the Lord made through him must be accepted, not upon his statement, but as they are found to agree with the Word. He says :—

“Do you, my friend, go to the God of the Word, and thus to the Word itself, and enter by the door into the sheep-fold, that is, into the Church, and you will be enlightened, and then you will see, as from a high mountain, not only the errors of many others, but also your own former bewildered wanderings at the foot of the mountain” (T. C. R. 177).

With him it is always “To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them” (Isa. viii. 20). If this appeal is satisfactory, we can but listen, as sensible students who know their professor’s fitness to instruct. He further declares :—

“The genuine sense of the Word is apprehended by none but those who are illustrated, and they only are illustrated who are in love and faith to the Lord, for the interiors of such are elevated by the Lord even into the light of heaven” (A. C. 10,323).

“Everyone’s illustration is of such a quality as is his affection of the truth, and the quality of the affection of the truth is such as is the good of life” (A. C. 7012).

For the eternal law is “If any man do His will, he shall know of the doctrine” (John vii. 17). “These things the Lord also teaches, ‘Blessed are the pure in heart for they shall see God.’ These are they who are in enlightenment when they read the Word, and with whom the Word shines, and is translucent” (S. S. 57).

Swedenborg not only knew that this alone could ensure enlightenment, he knew also that the Lord would have us search the Scriptures, and in their light examine the doctrines of the churches :—

“Those who are in the affection of truth for the sake of truth and of life, consequently for the sake of the Lord’s kingdom, have indeed faith in the doctrinals of the Church ; but still they search the Word for no other end than for the sake of truth, and hence they derive their faith and their conscience. If they are told by anyone that they

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must abide in the doctrinals of the Church in which they were born, they think with themselves that, if they had been born in Judaism, Socianism, Quakerism, Christian Gentilism, or even out of the Church, the same thing would have been told them by those among whom they were born, it being the general cry, 'Here is the Church, here is the Church; here are truths and nowhere else;' and this being the case, they are of opinion that the Word ought to be searched, with devout prayer to the Lord for illustration" (A. C. 5432).

The confusion of tongues here referred to reminds us of the great need for some harmonizing principle, something that shall enable the watchmen to see eye to eye—some new doctrine that shall draw together the essentials, from among all varieties.

Swedenborg could not ignore what we have all learnt—that "the Word is not understood without doctrine" (S. S. 50), and, moreover, he shows us how the first, essential doctrines must be ascertained:—

"Let such as are disposed observe whether anyone at this day knows any other than that the sense of the letter is the Divine itself of the Word; but let them consider also whether anyone can know the Divine Truths of the Word in that sense, except by doctrine thence derived; and if he has not doctrine for a lamp, that he is carried away into errors, whithersoever the obscurity of his understanding, and the delights of his will, lead and draw him" (A. C. 10,400).

"The first thing is to procure for themselves doctrine from the literal sense of the Word; they thus light a candle for their further progress. After the doctrine has been procured, however, and the candle thus lighted, they see the Word by it" (S. S. 59).

"The doctrine which should be for a lamp is what the internal sense teaches, thus it is the internal sense itself, which in some measure is evident to everyone" (A. C. 10,400).

It must be perfectly clear, however, that the internal sense here referred to as that which is in some measure evident to everyone, which should be for a lamp, cannot possibly be that internal sense with which correspondences are "the mediatory links," which, Swedenborg averred, the Lord gave to the world through his instrumentality. If

that were meant, then we could have no lamp from the Word wherewith to test these teachings: we should have to test them by a lamp which they themselves supply! But they entirely relieve us of every suspicion of this kind, by showing us that the internal sense in question can be seen in the literal sense:—

“The internal sense . . . is not that sense only which lies concealed in the literal sense, but also that sense which results from a proper comparison of many passages of the sense of the letter. . . . He who sets out from an acknowledgment [that love to the Lord and charity towards the neighbour are the principal constituents of the Church] provided he is in them himself, sees innumerable truths, yea, very many arcana, disclosed to him” (A. C. 7233).

The very first effect of the lamp so kindled, is to make clear the path of life. Even in its simplest, literal sense “Thy Word is a lamp unto my feet, and a light unto my path” (Ps. cxix. 105):—

“The Word in its literal sense is like a man clothed, whose face is naked, and whose hands also are naked. All things which pertain to man’s life, and thus to his salvation, are naked there, but the rest are clothed. And in many places where they are clothed, they show through, as the face shows through a thin veil of silk. Just as the truths of the Word are multiplied from the love of them, and in proportion as they are arranged in order by this love, so also they shine and appear more and more clearly through the garments. But this [also] is by means of doctrine” (S. S. 55).

A due regard to the principle that the internal sense is that which results from many passages of the letter compared with each other, will lead us to distinguish whether a statement is one in which the face and hands are bare, or whether therein Divine Truth is clothed, thus whether it is a genuine, or only an apparent truth. It is the same principle as guides the man of science in distinguishing real from apparent truths in the *works* of God. Since the human mind is finite and cannot possibly take in at first sight, the whole truth and all truths, some—in

both realms — must needs appear other than they are. Alike for the Word as for the works the Inductive method is the true and therefore the safe one. But as one compares what the Writings advance with the Word, he is able to see the Word in a new light. The very doctrines he is testing give him breadth of view. They offer him new interpretations. In the measure that the Word confirms them his lamp of doctrine burns ever brighter. Moreover, one of the very first things upon which doctrine will be used as a light for further advancement is another doctrine, which, when attained, will throw a brighter light upon the path. A right comparison of many passages of the letter will lead towards a right idea of God, upon which, as a chain from its staple, hangs all knowledge of the relations between Him and man—thus all Theology. For we read:—

“If it be assumed as doctrine and acknowledged, that the Lord is one with the Father, and that His Human is Divine from the Divine in Himself, light will be seen in every particular of the Word; for what is assumed as doctrine, and acknowledged from doctrine, appears in light when the Word is read. The Lord also, from whom all light proceeds, and who has all power, enlightens those who are in this acknowledgment. But, on the other hand, if it be assumed and acknowledged as doctrine, that the Divine of the Father is another, separate from that of the Lord, nothing will be seen in light in the Word, inasmuch as the man who is in that doctrine turns himself from one Divine Being to another, and from the Divine of the Lord, which he may see, which is effected by thought and faith, to a Divine which he cannot see; for the Lord says ‘Ye have neither heard His [the Father’s] voice, at any time nor seen His form’ (John v. 37); and to believe in and love a Divine Being, which cannot be thought of under any form, is impossible” (A. E. 200).

It should not be forgotten that at least so much, respecting the Lord, lies open in the literal sense. The Apostolic Church was in that faith; and it was not until the time of the Council of Nice that the dogma of tri-personalism closed the eyes of men; and the truth that “In Jesus Christ dwelleth all the fulness of Godhead

bodily" (Coll. ii. 9), became one of the "Lost Truths of Christianity."

Reception of the truths of the internal sense, as of all other truth, follows, however, the general law:—

"It is received in knowledges, therefore according to their intellectual, in the degree and according to the quality that this can be enlightened by the knowledges which are with them" (A. C. 10,402).

This truth must never be forgotten. "The field of its view [the understanding's] is everything scientific in the man's memory" (A. C. 9051). If this be grasped, no one will fall into the pernicious notion that, if only he strives to lead a good life, he will be able to see in the Word what Swedenborg saw there. It was his *enlarged field of vision*, due to his knowledge of the things of the spiritual world, that enabled him to take in "the internal sense of the Word, which describes and involves what relates to it" (A. C. 67). This was no less indispensable than his far-advanced regeneration. We could no more see those things in the Word for ourselves, than our natural vision could penetrate to darkest Africa. It was a privilege granted to him that, through his eyes, as through Livingstone's or Stanley's, we might see. In the degree that as one reads his disclosures, and, scrutinising them in the light of doctrine from the literal sense, finds that the law and the testimony confirm them, he knows that Swedenborg was indeed the "servant of the Lord Jesus Christ." He is therefore willing to follow him into the other internal sense, "which lies concealed in the external sense," to which the knowledge of correspondences is the key, which properly is called "the spiritual" sense.

Hitherto we have seen to what extent the Word lies open *without* the key of correspondences. The primitive Christian Church was in a large measure of genuine truth, derived

from a right comparison of its literal statements. Not even to them, however, was the spiritual sense disclosed, for the following reason :—

“The Christians in the primitive Church were so very simple that it could not be disclosed to them ; for had it been disclosed it would have been of no use to them, neither would it have been understood” (S. S. 24).

The simple good will ever find much there to instruct and comfort them. And yet, since the time of the apostles, there has been the conviction that there was much more than the merely literal sense. They did not hesitate to interpret even the plainest history as “allegory” (see Gal. iv. 24). Ever since the days of the Pilgrim Fathers their declaration that there was “More light to break forth from God’s Word” has been echoed and re-echoed by the churches. Ever and anon we hear the cry for a new interpreter and a new interpretation. Here is one, humbly avowing himself such, and sent of God. Here is a system claiming to disclose the “treasure hid in the field”—to show how and why the Word is forever “settled in heaven” (Ps. cxix. 89)—to show how its teaching can expand to meet the ever-increasing requirements of advancing spirituality, as man pursues his triumphant march towards terrestrial angelhood! How shall we treat his claim, how test the system he brings? Is it fair, is it reasonable, to dismiss either unexamined?

Now, as to what this spiritual sense is :—

“This spiritual sense is not that which shines forth from the sense of the letter of the Word when anyone investigates and explains the Word to confirm some dogma of the Church. The spiritual sense does not appear in the sense of the letter ; it is in it inwardly, as the soul in the body. This sense especially causes the Word to be spiritual, not only for men but also for angels : wherefore the Word, by means of that sense, communicates with the heavens. Since the Word interiorly is spiritual, therefore it is written by pure correspondences, and what is written by correspondences is in such a style in the ultimate

sense, as there is with the prophets, the evangelists, and in the Apocalypse ; which, although it appears common, still stores up in itself Divine and all angelic wisdom " (T. C. R. 194).

From wide experience of the spiritual world, and the spiritual sense as there perceived, also by special enlightenment from the Lord "as he was reading the Word," Swedenborg became the means of disclosing the heavenly doctrine. Respecting the teaching delivered in the little work so named, he says :—

"This also is from heaven, being from the spiritual sense of the Word, which is the same with the doctrine that is in heaven" (H. D. 7).

In the fullest way, he was able to draw doctrine from the literal sense of the Word, not only by rightly comparing its many passages, but also from seeing in the letter, by his great knowledge of correspondences, its "spirit and life." Moreover, he has fully confirmed those doctrines from the sense of the letter, in accordance with the principle :—

"Doctrine is not only to be drawn from the sense of the letter of the Word, but is also to be confirmed by means of that sense ; for, if not confirmed by it, a truth of doctrine appears as if only the intelligence of man were in the doctrine, and not the Lord's Divine Wisdom " (S. S. 54).

Wherefore, as he builds the wall of the Holy City, he buttresses it by confirmatory passages and teachings from the literal sense of the Word, till it becomes veritably an impregnable bulwark !

Further, a principle of Divine order is established which, we may be sure, applied to his own case as in others :—

"No one comes into the spiritual sense of the Word by means of correspondences, unless he is first in genuine truths from doctrine " (S. S. 54).

He came into them by insertion among angelic societies, and by Divine guidance. When we have satisfied ourselves that he was, indeed, "the Lord's servant," we must come

into genuine doctrine, since we cannot be similarly inserted, by accepting it from him—thus also by Divine guidance. We are dependent, as he was, upon genuine truths as a condition of admittance to the spiritual sense disclosed by correspondences :—

“It may be supposed that the doctrine of genuine truth can be procured by means of the spiritual sense of the Word which is given through the science of correspondences ; but doctrine is not procured by means of that sense, but only illustrated and corroborated. . . . If a man is not first in genuine truths, he may falsify the Word by means of some correspondences with which he is acquainted, by connecting them together, and explaining them to confirm what adheres in his mind from some principle that he has adopted. Besides, the spiritual sense is not given to anyone except by the Lord alone ; and it is guarded by Him as heaven is guarded, for heaven is in it. It is most important, therefore, that a man should study the Word in the sense of the letter ; from that sense only is doctrine given ” (S. S. 56).

This puts us on right lines for benefiting by the knowledge of correspondences. We are devoutly and carefully to study the Word in the sense of the letter ; we are patiently to compare its many statements ; we are to make enquiry as to whether the doctrines of the Church are true. Pursuing this course, we are sure to get nearer and nearer the truth. We shall zealously increase our store of genuine truths. We shall then be prepared to receive the knowledge of correspondences, and we shall find these doctrines illustrated and corroborated by the spiritual sense thus revealed. So our lamp of doctrine will greatly increase in brilliancy. Here is a passage fully explaining what it will do for us :—

“The sense of the letter has general principles, which are as vessels, which may be filled with truths and also with falsities, and thereby be explained in favour of either ; and, as they are general principles, they are respectively obscure, and have no light from any other source than from the internal sense ; for the internal sense is in the light of heaven, because it is the Word for the angels ; but the sense of the letter is in the light of the world, because it is the Word for men, before they come into the light of heaven from the Lord, from which

they then have illustration. . . . That the Word, from the sense of the letter, may be explained to favour by [erroneous] interpretations, is manifest from this consideration, that all doctrinals whatsoever, even such as are heretical, are thence confirmed : as, for example, the dogma concerning faith separate, by these words of the Lord : ‘God so loved the world, that He gave His only begotten Son ; that whosoever believeth in Him should not perish, but have eternal life’ (John iii. 16) ; from which words, and also from other passages, they conclude that it is faith alone without works whereby eternal life is attained ; and when they have persuaded themselves of this, they no longer attend to what the Lord so often spoke respecting love to Himself and respecting charity and works ; . . . thus neither to what is said in John, ‘As many as received, to them gave He power to become the sons of God, to them that believe in His name ; who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God’ (John i. 12, 13).” (A. C. 4783.)

Steadily progressing by the light of this lamp, the doctrine of genuine truth as a rational unity may be attained, and the danger avoided of filling up gaps from one’s own intelligence, of which we are warned in what follows :—

“The doctrinals of good and truth must first be collected into a one, for it is on them that the building is erected. The doctrinals have also a connection with one another, and a mutual respect to each other, therefore, unless they are first collected into a one, a deficiency will arise, and the things that are wanting would have to be supplied by man’s Rational ; and how blind and visionary this is in spiritual and Divine things, when it draws conclusions from its own self, has been repeatedly shown. On this account the Word, which contains all the doctrinals of good and truth, has been given to the Church” (A. C. 3786).

How earnestly, then, should they who would “prove all things and hold fast that which is good,” examine the doctrines collected into one in the Writings of the New Church ! For, if the proof of this claim be found in them, it will be manifest that the knowledge of correspondences is the key to Revelation. It will, in the first place, prove itself the key as to what really is Divine Revelation ; for it will offer indisputable internal evidence. There would be a new field for the higher critics here. If, in books given

under vastly varied conditions, and in ages wide apart, the same principle of construction is found, there will be in the Word evidence of a continuity worthy the Divine Being whose laws in nature change not. We can have no higher proof of Divine authorship. Moreover, the question as to the Canon would be settled by this internal evidence of actual Divine Inspiration. Then also, under laws of interpretation, some of which are to be presently educed, the intelligent student may see the gradual evolution of the genuine doctrines of the Word.

We shall now attempt to bring into a small compass a few of these laws. In our last we traced Inspiration flowing, according to the Law of Correspondence, through certain channels, downward to the letter of the Word. The knowledge of correspondences, attained by Swedenborg, enabled him to trace upward, or to follow those channels back, from the literal to the spiritual sense. In the measure that we enter into that knowledge we are able to follow him. We then find that in his mind these knowledges were systematised; that he shows us clear, rational principles relating to them: we see that he was enabled to reduce correspondences to a science. These principles are all pre-eminently reasonable—the natural outcome of the facts of Correspondence. In summarily presenting a few, our purpose is simply to aid the student in following his marvellous expositions of the spiritual sense. Nothing is farther from our intention than to encourage independent expository attempts. The principles should rather convince us that we must first sit at the Lord's feet and hear His Word, making careful first-hand studies of the Word and the Writings.

1. The first of these principles to which we draw attention has already been stated—that there are portions of the Word which are as the face and hands unclothed—that

"everything pertaining to man's life, and thus to his salvation, is there naked." We need not look within for the spiritual sense of the golden rule or the two great commands—it comes right down into the letter in such passages.

Similar to the foregoing is a class of passages wherein the spiritual sense is itself expressed by comparatives. After the quotation "Watch, therefore, for ye know not in what hour your Lord cometh" (Matt. xxiv. 42) we are told:—

"What the words of the Lord above adduced involve in the internal sense, may appear without explanation; for in that passage the Lord did not speak thus by representatives and significatives, but by comparatives" (A. C. 4424).

If this class of passages be not actually as the face and hands, it is as the face "shining through a veil of thin silk."

2. In the internal sense which results "from a proper comparison of many passages of the sense of the letter" we have, as already remarked, a trustworthy criterion of genuine and apparent truths. Who can doubt as to the issue if all the passages which speak respectively of anger, wrath, vengeance, fury, loving-kindness, tender-mercy, compassion, as attributes of the Lord, be compared? What conclusion can a rational mind reach other than this:—that Infinite, unchanging love is the reality, and all the rest the appearance to minds not in tune with the Infinite? Among those passages would stand these as keynotes, bringing all into harmony, "Unto the wicked, God saith . . . thou thoughtest that I was altogether such an one as thyself" (Ps. l. 16, 21); "With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright; with the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward" (Ps. xviii. 25, 26). In such comparisons we cannot go far wrong in adopting the safe rule, that things are true in the degree that

it is difficult to think to the contrary, and as, when acted upon, they lead to rational and safe results.

3. A highly important general principle is the relation of particulars to the series in which they are found. Like all the rest, this principle is one of simple common sense. In what domain of life or thought is it not true that details depend upon the relation in which they stand? We must not, therefore, expect anything to bear a hard and fast meaning, regardless of this universal law. We have some instruction on the question :—

“ This [I am Jehovah, thy God] is the first thing which the Lord spoke from Mount Sinai, because this ought to reign universally in each and all things which follow ; for that which is said first must be kept in the memory in what follows, and be regarded as what is universal therein. . . . All the things said by the Lord are of this description, namely, that the things first said are to govern in those which follow and enfold them ; and so successively the things in the series. The things which follow in this chapter are the commandments of the decalogue, which are internal truths, and afterwards statutes which are external truths : in both these the Lord must reign as to the Divine Human ” (A. C. 8864).

4. To see things in their series, it is necessary to attend more to the sense than to the expressions, so as to apprehend the subject under one general idea :—

“ The series of subjects, and its beauty, cannot so well appear when things are all separately explained according to the signification of the words employed, as would be the case if they were apprehended under one idea ; for when they are all apprehended under one idea, the things which before appeared scattered are seen in beautiful coherence and connection. The case in this respect is like that of a person who, in hearing another speak, fixes his attention on the words he uses ; when he does not so well collect and apprehend the idea of the speaker, as if he were less attentive to the expression and more to the sense ; so the internal sense of the Word, in regard to the external, is like a discourse of which the words are scarcely heard, much less is the attention fixed on them, when the mind is wholly intent on the things signified by the words uttered by the speaker ” (A. C. 1756).

This does not suggest inattention to the significatives employed, but rather bringing all their meanings together into one general idea when grasped.

5. Difference of signification is according to the specific sense of the Word which is being followed. We have seen that within the letter are the three successively deeper or inner senses, suited to the three heavens. Note, therefore, the necessary consequence :—

“The names of places, like the names of persons, and also the things themselves, have not a like signification in one sense as in another: thus, in the case of Jacob, in the sense of the letter he signifies Jacob himself; in the internal historical sense he signifies his posterity; in the internal spiritual sense, he signifies the natural man with the regenerate; but in the supreme sense he signifies the Lord as to the Divine Natural. . . . Such also is the case with other names” (A. C. 4310).

6. The foregoing illustrates another principle, which is thus expressed :—

“Significatives in the Word are accommodated to the thing represented, the signification which properly belongs to the expression still remaining” (A. C. 8732).

For the signification which properly belongs to Jacob is that of the natural, and through all the variations it still retains this. This is stated also thus; “Signification has its application with respect to the person or thing of which it is predicated” (A. C. 144). A good sample is afforded in treating Pharaoh’s throne, where it is said, “The signification of a throne, like the signification of many other things, is relative” (A. C. 5313).

7. Whilst the great truth is ever insisted on, that “no other historical circumstances are recorded, nor in any other order, nor other expressions used, than such as in the internal sense might express [heavenly] arcana” (A. C. 1468), it is placed beyond question that actual history begins with the time of Abraham (A. C. 1361, 1401). It

relieves us of all perplexity as to the scientific and historic value of the early stories. But they are equally instructive, by reason of the following principle :—

“The Lord’s words in real history involve the same things as in constructive history ; the only difference being that in the one case the relation is like real history, but in the other it is not constructed so” (A. C. 1410).

8. And this leads on to another, no less important, the justification of which we saw in our last, as we traced the law downward :—

“The things contained in the literal sense of the Word, which are representatives and significatives of truth, consequently in themselves are not truths ; some even are falsities, which still may serve as vessels and recipients” (A. C. 1832).

The early stories are not themselves truths, but they serve as recipients of sublime spiritual verities. Those passages which attribute evil to God are even falsities ; yet they are vessels containing the momentous truth that the blackness of the *proprium* absorbs and destroys for its owner even the Divine brilliancy.

9. Then again it is a principle that almost all significatives have an opposite sense (see A. C. 1834). How can it be otherwise? Are not all good things open to abuse? Do not they become direful evils when perverted, in the measure that they were highest uses when in orderly relations? Good things are bound to have an opposite sense when predicated of evil, or to have their signification qualified when in evil series. Some bad things have no opposite signification,—they are root and branch evil. It is a principle which there is no gainsaying—no doubting.

10. “One thing in the natural world corresponds to a thousand and a thousand in the spiritual world” (A. C. 6232³). And the explanation is in the fact that the ultimate is the containant of prior things :—

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"One natural idea is the containant of several spiritual ideas, and one spiritual idea is the containant of several celestial ideas : hence too follows this consequence, that a thing by division is not rendered more and more simple, but more and more multiple, because it approaches nearer and nearer to the Infinite, in whom are all things after an Infinite manner" (T. C. R. 280).

11. Related to the foregoing is the fact that one thing in the letter may signify several :—

"It is evident why one expression sometimes signifies several things ; for, when in the complex it involves several things, it then also signifies the things involved ; according to the series of things in the internal sense. The land of Canaan signifies various things, because it signifies such a thing as includes very many ; for it signifies the Lord's kingdom and the Church, consequently also the member of the Church, for he is a Church ; and signifying those things it signifies also the celestial of the Church . . . and also its spiritual : and so forth" (A. C. 5757).

12. The heavenly marriage of good and truth in the Word, constitutes one of its most universal principles :—

"Because there is such a marriage in the particulars of the Word, therefore there are very often two expressions in the Word which appear like repetitions of the same thing. They are not repetitions, however, but one has relation to good and the other to truth ; and both taken together make a conjunction of good and truth, thus one thing. Hence also is the Divinity of the Word and its holiness ; for in every Divine work good is conjoined with truth, and truth is conjoined with good" (S. S. 81).

By way of a practical conclusion to the studies in which we have been engaged, we now propose to summarise the essentials necessary for entrance upon the New Churchman's great privilege—the understanding of the Divine Word, as opened by the key of correspondence :—

"How much more excellent that science is than other sciences, may be evident from this consideration, that the Word as to the internal sense cannot be known without it, and that the angels, who are with man, perceive the Word according to that sense ; also that by that science communication with heaven is given to man ; and, what is incredible, the internal man himself thinks no otherwise [than according to that science], for when the external man apprehends the Word

according to the letter, the internal man apprehends it according to the internal sense, although the man during his life in the body is ignorant of it. It may appear especially from this circumstance, that when man comes into the other life and becomes an angel, he knows it as it were of himself and without instruction" (A. C. 4280).

These essentials may be classified as (1) A right attitude towards the Lord and His Word. (2) A correct estimate of the work of His servant, Emanuel Swedenborg. (3) A wise attention to the Writings, and the principles of interpretation there given.

(1) The student, owning allegiance to the Divine Head of the Church, even the Lord Jesus Christ in His Divine Human, must shun all evils as sins against Him, so that, doing His commandments, he "may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxii. 14). As he humbles himself under the mighty hand of God (1 Peter v. 6), and strives to become pure in heart, the Lord will exalt him in due time more and more fully into the heavenly light. He will never forget that the Word is the only medium of conjunction at this day, and that "Divine Truth in the sense of the letter of the Word is in its fulness, in its holiness, and in its power" (S. S. 37). Hence he will "read often, and meditate well in, the Word of God."

(2) He has satisfied himself, by diligently searching the Scriptures, that the theological Writings published by Emanuel Swedenborg are not the deductions or opinions of a man, but a revelation of heavenly doctrine given by the Lord, through a human instrument,—even the doctrines of the inner senses of His Holy Word. He will therefore know that these doctrines are certainly true; and that his part must be that of the diligent, patient learner, not of the critic. Arrogant indeed were he if he supposed that, with his limited opportunities, he could correct this heaven-sent teacher! Should those Writings ever appear at variance with the Word, he will hold an open mind: certainly he will

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not accept what appears opposed to the Word ; at the same time he will not affirm that the Writings are against the Word : he will know that more light and deeper research may remove the difficulty. He cannot but esteem Swedenborg as a "good and faithful servant." But there will be no "hero-worship." The more he understands these Writings, the less will he ascribe to the servant : the more heartily will he proclaim, "Not unto us, O Lord, not unto us, but to Thy name give glory, for Thy mercy and for Thy truth's sake" (Ps. cxv. 1).

3. He will wisely attend to the "primaries for interpretation" which those Writings afford :—

"The primaries for interpretation are those things which primarily conduce to the interpretation of the Word, and thus for the understanding of the doctrinals of love to God, and charity towards the neighbour, which are from the Word" (A. C. 4966 ; see also 4783).

He will not forget that the spiritual sense is imparted to none but those who are in genuine truths from the Lord (see S. S. 26), and that these do not appear to any but those who are in enlightenment from the Lord, which they alone enjoy who "love truths because they are truths, and make them uses of life" (S. S. 57). Let us suppose that he is studying a certain subject in the Word. He will know that, after obtaining the fullest possible knowledge of it from the letter of the Word, his next duty is to assimilate all that the Lord has made known in the Writings respecting it. Looking ever to the Lord, he will then ask that these may be brought into their right relations in his own mind, and so be grasped rationally. The more full the information given in the Writings, the easier will he find the comprehension of his subject. Suppose it is a part of the Word of which there is a consecutive exposition, in the degree that his knowledge of correspondences is wide and deep, he will see that sense emerging from letter, as the sun shines through a thin cloud. If, however, there is no such

exposition, he will search out all that may help to unfold the general character of the subject. If it is covered by the *Summary Exposition*, he will probably get the key to the consecutive spiritual sense there. Having satisfied himself that he has the genuine doctrine on the subject in hand, he will be in a position, so far as he has the knowledge of correspondences and the principles of its science, to see the "Son of Man"—the Divine Truth—"coming in the clouds" of the letter "with power and great glory." But he will never imagine that any inward condition can enable him to see the spiritual sense without the knowledge of correspondences—never dream that apart from such study, anything he fancies he sees must necessarily be part of the very Word itself! Especially will he guard against adopting correspondences, or a science of correspondences, of his own invention. He will also guard against going to the Word merely to confirm preconceptions, remembering that "the spiritual sense is not that sense which shines forth from the sense of the letter when anyone investigates and explains the Word to confirm some dogma of the Church" (T. C. R. 194). The proceeding here condemned has been the fruitful source of all manner of fanciful interpretations, against which the Reformers protested, in their extreme and utterly unscriptural contention, that the Scriptures were to be interpreted according to their plain grammatical sense alone. If we follow the principles given for our guidance, there will never be ground for the frequent but empty criticism, that we can make the Word mean anything we choose, or "spiritualize it away!"

It should now, we think, be clear how one may come into the knowledge of correspondences, and thus have the key to Revelation in his hands. The only way is by getting the knowledge where it has been revealed by the Lord, by patiently and prayerfully reading the Writings of His New Church. Vainly shall we seek it by learning lists of

correspondences. It is useless to turn up indexes, dictionaries of correspondences, or even the Monumental Concordance, to find correspondences in order to apply them to particular texts. All this can be useful only in the degree that one masters the subject by carefully following the unfoldings in the Writings. To attempt to gain the knowledge from our collateral literature is equally futile : some idea of its nature and origin, with a few illustrations, may be so acquired. But this is of little use for the student, especially for him who is also to be a teacher. He must learn at first-hand, or he will probably take in the errors of others.

For the reasons stated, we have not attempted any extended classification of principles, nor any of words or phrases. Our purpose has been to show that Correspondence is, and what it is, how the Lord has by it produced alike His Works and His Word ; how, therefore, it supplies the key to both. And now our last word is yet again to urge the student to acquire the key, by diligent study of the Writings. There he will find how patiently and systematically Swedenborg "by a proper comparison of many passages of the letter" drew out the general signification of numberless words and phrases. He will find that the Lord provided in this way just such a demonstration of the unity of Revelation and its Divine Authorship as, through the man of science, working by the same inductive method, He has demonstrated the unity of nature and the Wisdom of the Creator. Read the Writings, and you will see the Lord at work, guiding His humble-minded, pure-hearted servant to these marvellous inductions. Follow those inductions, apply them where you will to Holy Writ, under the necessary conditions, and you shall surely see that the knowledge of correspondences is the key to Revelation, opening to view its spirit and its life, demonstrating that "The grass withereth, the flower fadeth : but the Word of our God shall stand forever" (Isa. xl. 8).

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Nov. 5, '05

